THE CHURCHMAN.

VOLUME XV.—No. 44. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 772.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, JANUARY 3, 1846. BY JAMES A. SPARKS, 161 FULTON-ST. } Terms—$3 00 per annum—in advance.

For the Churchman.

The Jesu Psalter.

His name was called Jesus.
[*Gospel of the Feast of Circumcision.*

God hath given him a Name which is above every name.—*Phil.* ii. 9.

PETITION FIRST.

Jesu! of God, the God of Love!
Jesu, with Name all names above—
Fulness of Deity!
Jesu! by Angels served alway;
Jesu! of Saints the Hope and Stay,
Be merciful to me.
I Believe in One God.

I.

Jesu have mercy! though my soul
So long hath spurned Thy sweet control
And vanity pursued;
Forgive, O Mercy Infinite!
My countless evils in Thy sight
My life's ingratitude.

II.

Jesu have mercy! faint and weak
I trembling at Thy footstool seek
The grace so long despised:
The anguish of Thy servant heal,
Let me no more the torments feel
My folly hath devised.

III.

Jesu have mercy! let my eyes
No more to earthly vanities
To fading objects roam:
Have mercy, Lord, nor let my heart
From Thy sweet love, from Thee depart,
Its Solace and its Home.

IV.

Jesu! Eternal Son of God,
Who for us men earth's pathway trod,
For us wast crucified;
O let Thy gracious pity fall
On me and mine, and upon all
For whom Thou, Lord, hast died.

V.

Jesu have mercy! let Thy might
Renew and purify the sight
Of our sin darkened eyes;
That we may see Thy perfect Law
And from its holy precepts draw
Knowledge that sanctifies.

VI.

Jesu! may all the Faithful be
Sincere and constant unto Thee
At watch, and fast, and prayer,
That so in the bright world of bliss,
Conducted by Thy Church through this,
We may Thy glory share.
Glory be to the Father.
Convert the Living—may the Dead
Far from the gates of hell be led
With light and peace be blest:
Through Thy dread Passion, Lord we plead—
Through Thy great Name we intercede,
Grant them eternal rest.
Father! hear Thou our humble prayer—
Saviour! let us Thy mercy share—
O Holy Ghost! our comfort be—
Save us Most Holy Trinity,
Our Father.

For the Churchman.

A Lay for Christmas.

Stars are shining bright,
On Judea's valleys fair,
On the city silent sleeping,
On the field of Bethlehem where
Shepherds rude and poor are keeping
Lonely watch by night.

From the eternal throne
Dazzling glory meets their eyes—
Now their hearts with fear are panting,
And the spirits from the skies,
Melodies divine are chanting
With a rapturous tone.

While with fervent glow
Angels leave their home above,
To the lonely shepherds flying,
Bearing words of peace and love,
Mary's only Son is lying
In a manger low!

It is holy time!
Oh ye rocks, and words, and rills,
Stars in yon bright concave glowing,
Seas, and vales, and snow-capt hills,
Oh ye souls with love o'erflowing,
Echo back the chime!

Pierrepont Manor. M. S. B.

Sketch of the Life of Rev. Blanco White.*

(CONCLUDED.)

One thought on this subject. This Bible is read every day, Old Testament and New, morning and evening, in our churches. The Church receives with humble faith all these, that the froward reason calls, legends; and recites them in regular liturgical order, to her children, as the simple truth, the history of what has been upon this earth. Blessed privilege to hear them! Amidst a jarring world those disclosures of the supernatural strike deep into the heart that wants to realise God's presence. There He is: He lives and moves, as a real God; He loves and concerns Himself for His creatures; He breaks forth from the veil of nature, and uncovers Himself to us. Every day we hear those Gospels which tell us what He did, when He lived upon this earth; His compassions, divine sweetness, His humility and majesty supreme in mortal shape. What untold depths lie in those simple accounts which the Evangelists have written, and in those acts of pity to the blind, the lame, the deaf, the dumb, the sick, the dying, and the dead. What an image do they raise in our mind of our Blessed Lord in his earthly form! Great privilege, indeed, to hear these holy narratives read! May they go on, forming and deepening an image of Him, which will stay in us and never go away. That sword of the Spirit, may it drive away the rationalistic shapes that throng and threaten at the Church's door, and mock her worship as it goes on! Would our popular religion, of itself, take up those parts of Scripture, that the Church obliges it to use? It would not. It does not. It picks its favourite epistle, and explains and spiritualises upon it; but in the oblique process, the Bible field, as a whole, is forgot; and human inference and feeling take their one-sided course, and spin their own webs far away from Holy ground.

To this mixed confused mass, in his opinion, of truth and falsehood, fact and fable, Blanco White applies his canon of restoration. He talks of the plan just as he would of restoring the Hesiodic or Orphean fragments. 'The original picture must be restored, as artists of genius restore an ancient statue, by means of its incomplete fragments; the work is not difficult, provided the love of the miraculous does not disturb the moral sense. Would you wish to have a test by which to try the genuineness of passages in the New Testament? Observe the consequences which they have produced, taken as rules of *perfection*. All those which, in the most direct manner, have been the origin of monachism—in a more general term, of *Ascetism*—must be excluded.' This is his canon. The rational element, wherever seen is carefully to be separated from the superstitious; and the pure portions, thus cleared, to be collected together and formed into shape. He instances such passages as the one against making vain repetitions; not used by divines, he says, because they are rational; but which are *the* true, genuine, original Bible in his opinion, and which should be extracted by the critical restorer. The New Testament comes quite as much as the Old under this process. You cannot reconcile, he says, the Gospel morality of almsgiving with the discoveries of political economy. Dr. Whately endeavors to do this, but fails. As the Gospel books stand, they teach a completely different duty from what the demonstrations of that science allow; and it is glossing over things to try to reconcile the two. A restored Gospel, on his principle, can alone meet the difficulty. It can alone meet the difficulty again of the doctrine of Counsels of Perfection, which, with all its developments, may be gathered straight from the Gospel as it at present stands. 'The Messianite expectations of a numerous Jewish religious party, that seem to have existed since the Maccabees,' which have mingled with the simple account of the events of our Lord's life, may be separated from the Gospels: and Stoicism, 'the main source of the Pauline philosophical fragments,' from the Epistles. But we really cannot extract more of these shocking dicta.

Isolated and alone, occupying a ground far in advance even of the sect he has joined, and looking back on Socinianism in the distance as a system faintly struggling, at an immense interval, to follow him; the rest of the world not yet seen even on the verge of his horizon; with wide shoreless space before him, a Deity of air, a worship of reason, a Bible in process of discovery, Blanco White can only refresh his philosophical solitude by a hollow prospect of some large illumination yet distant, some indefinite advance of the human intelligence, and disenthralment of the world yet to come. 'When the light of philosophy shall have spread itself sufficiently among those whom Providence appoints everywhere to take the *rational* lead—when the painful, and it may be horrible, destruction of existing obstacles shall have cleared the way for the operations of rational influences, then will the change be.' But the prospect is hardly real enough to be consoling; the distant scene is felt, in the very act of reposing on it, to be illusory; and the phantom throws back a sickly pallor on a lone philosophy. He has not real hope. He does not really think the world ever will be right, that religion ever will come round to him: he is a fragment amid overpowering brooding systems that have spread over the earth. Strange and melancholy is the idea that atomizes truth; strange to come to such a pass, as really to think that truth narrows and narrows till it becomes a mere point amid a universe of error; and that the final issue of things is against it. It is an upsetting of the whole moral basis of things; and yet philosophy, in some of its moods, seems able to face the thought that, truth being real *bona fide* truth, it is quite compatible with its being so that it should never succeed; that truth may pine and die, and yet be truth; and error flourish in eternal universality, and yet be error. This is the real *feeling* in some infidel minds; they will not acknowledge it; they have a theoretical reign of truth before them, but they do not really expect it. Seeing the whole world in error, according to their view, their religion is defective in the only quality that could bear them up against such strong existing phenomena; they have not faith enough, even in their own system, to weigh any indefinite development of it against the matter of fact present, and the whole counter system of established opinion. Buoyed up by a sanguine temperament in some, infidel philosophy is yet more commonly a hopeless one. It sees human nature against it; it despairs of the mass. It feels itself an alien in God's world, yet it holds up. An envy, shall we call it, that feels its own hollowness, and sticks to it; a deep, subtle contradiction; an internal mystery of unbelief, that enables them really to disbelieve, and know what they disbelieve to be true, is the slavery of the proud. The antagonistic will sees what is Divine, but hatred repels the contact of belief, and a hopeless struggle against Divine Fate consumes them. An obstinate acquiescence in its own uncatholic nature, is the resignation of their philosophy. Despair is the devotion of unbelief, its ethical state of mind, the counter and rival one of Christian hope.

* From the Christian Remembrancer, in a Review of "The Life of the Rev. Joseph Blanco White, written by himself; with portions of his Correspondence. Edited by John Hamilton Thom. 3 vols. 12mo. London: Chapman. 1845.

Priory, *Pittenweem, 30th August*, 1845.

"My Lord,—Business, and other occurrences, compelled me to address your lordship in briefer terms than I intended; I now proceed to supply that defect.

"I am an older man than your lordship, and can probably number more years in the Episcopate than you have been in Orders. At any time of life discussions of the kind which your letter opens up are scarcely seasonable: how much then must I feel, after a long government of the Church under my charge! You expressed sympathy with those who have disavowed my authority, and broken off from their dutiful allegiance to their vows and their Diocesan; and how much must I feel surprised, and deplore your projected encroachment on my spiritual rule!

"There was a period, my lord, and that not distant, when the Church in Ireland was brought low by oppression, and appealed for sympathy and relief to other Churches with which it was, or was not, in communion. From the Episcopal Church in Scotland, the body with which your lordship is connected received the most cordial sympathy and relief. At the period to which I have referred, an address was presented to His Majesty, William IV. from the Episcopal Church of Scotland, embodying expressions of the profoundest sympathy for the Irish Communion. It so happened, I was appointed to draw up this address, from which the following extract is now presented to your notice:—'Whilst we tender our most grateful thanks for the toleration which we enjoy in common with all your Majesty's subjects, we beg leave, adopting as we do the doctrine, discipline, and worship of the United established Church of England and Ireland, humbly to offer our heart-felt sympathy for the present distressing state of that portion of the Church established in Ireland, and to express our alarm and conviction that the threatened attacks on that Church, if extended to England, will be attended with all the calamitous consequences of the Great Rebellion.'

"With this body, which you have not scrupled to brand with the most offensive and unfounded epithets, there was no hesitation at the time to which I refer, to own a fraternity, and acknowledge a communion, though at that period those legislative enactments had not yet passed, by which communion between the three Churches was *legally* established. I lay stress on the term *legally*, as I have myself discovered that many persons of your lordship's way of thinking are apt to approve or disapprove the *soundness* of a Church in the precise ratio in which it is sanctioned by the State.

"Whether then there be any justice in the parallel which you have chosen to draw between the Romish Church abroad, and the 'Protestant' (so termed by act of Parliament) Episcopal Church in Scotland, which is in strict canonical and *legal* communion with the United Church of England and Ireland, I leave your lordship and all unprejudiced inquirers to judge.

"But your lordship asserts that the Scottish Episcopal Church has altered her standards and offices, and declined into Romanism. And pray allow me, my lord, an aged bishop in Christ's universal Church, to inquire upon what grounds have you formed this most uncharitable and unfounded opinion. I am not called upon to plead the cause of my Church before your lordship, or before any one; but the emergency of the case, and the distraction of the times, induce me to waive all punctilios, and to acquaint you that the statements on which you have formed your opinion are false, and that a slight inquiry on your part would have discerned their malignity and falsehood. And pray, my lord, who are the men from whom your opinion of the unsoundness of the Episcopal Church in this country was obtained? If from Mr. Drummond, or other of his adherents, are the party-views and statements of men who have broken their vows and forsaken the Church with which they had been so long connected, to be received without suspicion and inquiry? Or, has your lordship not seen in your country, the Rev. Mr. Bagot's very clear and able defence of the Scottish Communion Offices, in his correspondence with Mr. Drummond, inserted in the *Newry Telegraph?*

"Perhaps, also, your lordship is not aware that the original cause of Mr. Drummond's disaffection and subsequent secession from the Scottish Episcopal Church, after ten years' connexion, was by no means the after-thought grievance of the Scottish Communion Office, which had always been regarded by that Church as of primary authority, but, simply, a resolution to throw off the authority of his diocesan, the present Bishop of Edinburgh, when admonished by him to abstain from certain irregularities, which would not have been tolerated in England. The case of the Rev. J. Jordan, in the diocese of Oxford, at this moment, is precisely in point, who has been admonished by the Bishop of Oxford for presiding at a Wesleyan Missionary meeting in that diocese. I think it proper, however, to remind your lordship, when referring to the Scottish Communion Office, that though, by the Scottish Canons, that office (almost identical with Cranmer's first office of Edward VI., and pronounced by Bishop Horsley, and other eminent divines of the Church of England to be, if anything, preferable to that now in use,)—this office, though stated by the Canons to be of primary authority in the Scottish Church, is nowhere stated to be of general obligation. In my own extensive diocese, for instance, it has fallen much into disuse, and is now only retained by two primitive congregations. For myself, I may note, that it never has been, nor will be, my practice to force either the English or Scottish Communion Office on any churches in my jurisdiction, against the feelings and expressed wishes of the respective congregations. In the new chapel at Huntly, the Scottish Communion Office has never been employed: in the old chapel, previous to the erection of the present building, it had been for a length of time used. In the new church at Nairn, there was no intention expressed or entertained that the Scottish Communion Office should be introduced: at Inverness, and nine other churches in my diocese, it has been superseded: nor, except generally in the dioceses of Aberdeen and Brechin, am I aware that it is, with a few exceptions, anywhere retained. In my own church I formerly employed it; but in deference to the wishes of the congregation, most of whom had lately been accustomed to the English office, I introduced that office, which is now invariably used. I did not certainly perceive the essential difference of doctrines which your lordship, and many of my younger brethren, have discovered: but, if I err in not elevating *crotchets* into principles, or straining at points of little moment in these minute error-seeing times, I congratulate myself that I err with many illustrious English divines of past and more glorious periods, whose praise and remembrance are in all the churches.

"My lord, I have extended my remarks to a greater length than I wished or intended; I shall now bring this explanatory letter to a close. But before doing so, I may be permitted to state that your lordship may live to see times of adversity and trial to the Church, greater even than any that our long-persecuted and depressed Communion has experienced. Dark and gloomy days, be assured, my lord, are approaching; nor think, that by perpetuating discord and dissension, you are serving the cause of truth, or increasing the purity, or strengthening the hands of Christ's Holy Catholic Church. And, my lord, allow me to assure you, that if judgment do befal the household of God, it will assuredly commence with the Irish Church.

"Against that Communion, murmurs, not loud but deep, are being muttered, which will ere long probably break out into a resistless invasion of her temporal honors and endowments. Such honors and endowments were once also possessed by the Episcopal Church in this country, which have been withdrawn in the Providence of God. Whether the Scottish Church, when weighed in the balance of the sanctuary, was or was not found wanting, God only, the Wise and the Holy knows. Still she remains, though burning not consumed; though cast down, thanks be to God, still not destroyed. And whether, my lord, the Church of which you are a ruler, has achieved all for which she was ordained by the Almighty, and endowed by man, I take not upon me to determine. The signs of the times, it is certain, seem pointing to her ruin. But this I do know, my lord, and may remind you, that when the present bishop of Cashel so boldly and so triumphantly, in his place in Parliament, on a recent occasion, threw back the malignant falsehood that was propagated against him, respecting the affairs of his diocese, we, the rulers and members of the Scottish Church, little dreamed that charges equally false should be made against our Communion by the same bishop, who manfully dared his maligners to prove his accusation. And if this parallel be just, (nor can it be disputed or evaded,) then, my lord, I would request, as an aged ruler in a suffering Protestant Episcopal Communion, that you would be more cautious in future, in the high position to which you have been so lately raised, how you brand a branch of Christ's Universal Church, with unsoundness or heresy, and prefer, to its communion, the company of its disaffected seceders.

"I have the honor to be, &c.,
(Signed) "David Low,
"Bishop of Moray, &c.

P. S.—I forewarn your lordship, that in the event of any interference with my diocese, I shall feel it my duty to transmit your letter, and my own two replies, to the columns of a public journal."

Communications.

For the Churchman.

Tracts for the Seasons.

NO. L.

From the early declaration that the serpent who had caused man's fall should be bruised by the Seed of the woman, to the end of the Old Testament, there is a constant and evident allusion, to some signal display of mercy for man's recovery from his degradation, and his being exalted to the highest distinction which can be imparted by the renewed favor of his Maker. In connection with this gracious and glorious dispensation, the prophets also spake, with great sublimity, fulness, and clearness, of an Illustrious Agent through whom it was to be introduced, and carried on to its blessed consummation. In announcing Him, and speaking of Him, they depict the most exalted *human* excellence, and even the infinite glory and perfection of the Eternal.

The prophet Isaiah, for instance, in foresight of that coming of this distinguished Personage to the memory of which the Holy Church throughout all the world devotes its Christmas celebrations, bursts out in the sublime announcement, "It shall be said in that day, Lo this is our God: we have waited for Him, and He will save us. This is the Lord: we have waited for Him; we will be glad and rejoice in His salvation."*

In the fulfilment of this prediction, what a mystery is presented to our faith! In a manger at Bethlehem, under every circumstance of poverty and humiliation, we see an Infant, weak, tender, and exposed. Of Him we believe, in accordance with this prophecy, Lo, this is our God: This is the Lord.

Although so humble the state in which He appears, This is He of whom Isaiah said, His name shall be called—or He *shall be*—the Mighty God, the Everlasting Father. This is He to whom the Psalmist raised the sublime ascriptions, Thy throne, O God, endureth forever—Thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the work of Thy hands: they shall perish, but Thou remainest: they all shall wax old as doth a garment; but Thou art the same, and Thy years shall not fail. This is He of whom God, by His prophet, thus speaks:—Behold I will send My messenger, and he shall prepare the way before Me—Me, *Jehovah of hosts;* and *the Lord* whom ye seek shall suddenly come to His temple. Therefore this is *our God* whom we see thus humbled. This is *the Lord* whom we behold a helpless Child of man.

This is He who, in the course of His life, claiming to be God, by declaring Himself One with the Father, by accepting religious adoration, by not denying the charge that He made Himself God, and by assuming the attributes of self-existence and eternity, implied in the peculiar divine appellation I AM, evinced the truth of His pretensions by performing miracles. This is He who, claiming the power of restoring life, which none but God can possess—I lay down My life that I might take it again; I have power to take it again—justified the high claim, by making good His declaration, and taking again the life which He had laid down. If Omnipotence did not interpose to aid the cause of fraud, blasphemy, and idolatry, This is our God, though humbled to be born of a virgin; This is the Lord, though stooping to the degradation of a manger.

This is He of whom it is written by an inspired evangelist, In the beginning was the Word, and the Word was with God, and the Word was God; all things were made by Him; and without Him was not any thing made that was made: and of Whom an apostle wrote, as he was moved by divine influence, "Christ, who is over all, God blessed forever;" "In Him dwelleth all the fulness of the Godhead bodily;" "Feed the Church of God, which He hath purchased with His own blood;" "God was manifest in the flesh."

At Bethlehem we see this mystery. Of Him whose birth there we now celebrate, if we give credence to the voice of prophets who foretold Him, to the supernatural testimony He advanced in favor of His own claims, and to the clear and unequivocal declarations of evangelists and apostles, we must believe, and humbly acknowledge, *This is our God, This is the Lord.*

But wherefore this stoop of mercy? Why is an incarnate God presented to the astonished view of angels and of men? The prophet replies—*To "save us."*

Who can tell the loving kindness of the Lord! Who can number the tender mercies of our God! "Look how high the heaven is in comparison of the earth. So great is His mercy towards" us. For us men and for our salvation, the Second Person in the Godhead came down from heaven, and was incarnate. This Babe in the manger at Bethlehem is our God, came to save us from sin and its everlasting consequences—banishment from the favor of Heaven, and condemnation to everlasting misery. This required an offering to the offended justice of the Deity sufficient to appease it, by satisfying its claims as those of an essential attribute of God; and yet to leave man a subject of mercy.

Who can undertake this? The various orders of created intelligence embrace not an invidual so removed from desert of punishment himself, as to be able to undergo it for another; nor one of dignity sufficient to make his vicarious act equivalent to the demands of infinite holiness; nor one on whom the claims of Heaven would suffer His obedience to be entirely without obligation, and thus the meritorious purchase of favor not needed by himself.

The infinite wisdom of God, governed in its counsels by His infinite love, devised, for the salvation of our fallen, guilty, and polluted race, the mysterious plan, for the accomplishment of which our wonder is now excited by the birth of God the Son made Man. In the manhood thus assumed into His Godhead, He obeys the divine will. This being altogether an act of His own pleasure, and not the result of any obligation—for who has a claim upon the co-equal with the Father?—merits favor and reward. From all need of these His divine nature, of course, exempts him. He bestows them, as the fruits of His purchase, on whom He will—His faithful people. To fit them for receiving this recompense of His obedience, He suffers the penalty due to their sins. This satisfies divine justice, and places man in a state of reconciliation with God; whereby, consistently with justice, he may be the subject of the mercy which the Mediator procured for him. This mercy is exercised in pardon on repentance—still, however, free pardon, for repentance never can merit it—it being but a condition totally unworthy in itself, and available only through the Redeemer's merits; in grace to confer ability for amendment; in a dispensation from the requiring of perfect obedience in man, because of the perfect obedience of his Representative; in the acceptance of services, though not perfect, if sincere and proceeding from true faith; in blessing those services as means of still further growth in grace; and in final admission to the everlasting happiness which was forfeited by the fall.

To accomplish these merciful ends, *He* comes whose birth we celebrate. If we do this in the spirit suggested by the prophet's words, "We have waited for Him"—with the earnest desire, and humble confidence, inspired by Christian faith and hope, we may add, "He will save us;" and accompany the services of this holy season, and console and cheer ourselves through life, with the pure and sacred pleasure flowing from the privilege of adopting his further joyful language, "We will be glad, and rejoice in His salvation."

"We have waited for Him."

The greatest force is given to these words, by considering them as descriptive of the state of feeling of a serious and reflecting person, ignorant of revelation, perceiving the guilt and depravity of his natnre, the necessity of appeasing the wrath of God, and the utter impossibility of doing it himself, and distressed with spiritual doubts and anxieties which he cannot remove. To such a one, ready to despair of ever being satisfied or comforted, suppose the Christian system to be made known. The case is one in which, with the greatest interest and feeling, the Saviour therein offered will be hailed in the language of the prophet—Lo this is our God: we have waited for Him, and He will save us. This is the Lord: we have waited for Him; we will be glad and rejoice in His salvation.

But the real spirit of this declaration is unfelt by multitudes to whom the Gospel has been made known, before whom the Church is perpetually exhibiting it, and who are familiar with its truths and precepts. They know that God came to save them. They feel a kind of satisfaction and pleasure in considering and commemorating the event. But through want of a deep sense of their personal need of so great and profoundly mysterious an interposition, and of an ardent wish, beyond that, and controlling that, for any possible earthly good, to be partakers, at any sacrifice, of the salvation thus procured, they fail in that strength of warm desire with which they should look to the mediation of God made Man.

But why is this? Do they examine with impartial scrutiny their hearts and lives? Do they compare their thoughts, words, and actions, with the requisitions of the law of their infinitely pure and holy God? Do they consider that mysterious rule and pattern of purity and holiness which are embodied in the great doctrine of the incarnation? Do they hence deduce the rule by which they should judge themselves? And do they remember that the wages of sin is death—that the portion of the wicked is hell—that God became Man to save us from sin and hell—and consequently that wilful or thoughtless continuance in sin has its guilt aggravated by the ingratitude of refusing, and the awful presumption of resisting, so great love? How, says the Apostle, shall we escape, if we neglect so great salvation?

Such reflections, pursued as the word of God and sound wisdom dictate, cannot but bring home to the Christian's heart a sense of his guilty, lost, and perishing condition; and lead him, contemplating, from the depth of remorse and anxiety, the love of God the Son in coming to save him, to trust his cause with Him, as alone sufficient for his needs. They will present the faith of the Gospel, in its revealed character and obligations, and with its undivided and perpetual reference to Christ, as the only principle that can properly direct the understanding or the heart. In the exercise of this faith, the awakened and anxious soul will cleave, as for its life, to the means of the saving knowledge and grace of the Gospel, which God has established in His Church. In humble, devout, and constant application to these means, he will strive to grow up into Him in all things, which is the Head of the Church, even Christ; to be nourished and cherished by Him; and by Him to be finally presented to the Father for admission to the kingdom prepared for His blessed children from the beginning of the world.

Christian readers: Is it so with us? This is a most serious, and infinitely momentous question. The mercy of our God in coming to save us, will aggravate both our guilt and punishment, if we neglect so great salvation. If the repeated commemorations of His love in the solemnities of the Church fail rightly to impress us, they will be accounted as so many additional calls lost upon us, and therefore rendering us still more inexcusable. Jesus who, as at this time, came a Saviour, will come again a Judge. What must be their portion who will then be found to have been unmoved by the infinite love of His incarnation for them? Let them remember that He is their God—the great and terrible God who will not always strive with man. Having made him a moral agent, and shown him the method, and provided him the means, of working out his own salvation, He will require that work at his hands; and owes it to His essential holiness and justice, and to the good conduct of His moral government, not to hold that man guiltless who neglects the great salvation thus placed within his reach.

The guilt of this neglect rests not only on him who, in a career of high-handed iniquity, throws back with scorn and insult, on his God, the mercy which He offers; but on those also—let Christians beware of the dreadful infatuation whereby such multitudes are fatally insensible to the awful truth—on those also who, in their choice of objects on which to bestow their affections, their care, and their efforts, give any a preference to those connected with true faith in their Saviour-God, full and consistent devotion to His service, and the working out of the salvation to which He opened their way. That God will come, and demand whether the bounden obligation has been fullfiled, to give Him all their heart, all their mind, all their soul, and all their strength. He will come, and bring to their agonized recollection all His love to them—His coming down from heaven and being incarnate for them; for them becoming a Man of sorrows and acquainted with grief; being wounded for their sins and bruised for their iniquities, receiving stripes for their healing, and pouring out His soul unto death for them; His declaring so fully the way in which all this may be effectual to their salvation; His free offer to them of the grace necessary to their availing themselves of the knowledge thus imparted; His mercifully providing the means and pledges of that grace; and His ever living to make His all-meritorious and powerful intercession in behalf of those who humbly and faithfully avail themselves of those means and pledges. Of this His exceeding great love He will remind them. And then will come the heart-searching questions, How have they requited all this? What returns have they made? When His commands were before them, and temptation was offered to neglect or violate them, how did they decide? When His service presented its claims, and the world spread *its* lures, to which did they yield with the greatest willingness, and to which give the largest share of their affections, and of their time, thought, and exertions? Let each one ask these things of his own conscience, and under a full sense of His presence who sees the inmost recesses of the heart; and remembering also that they will be asked at that awful tribunal to the summons to which he is every moment exposed; and that his everlasting happiness or misery is the depending issue. "Kiss the Son lest He be angry, and so ye perish from the right way, if His wrath be kindled, yea but a little. Blessed are all they that put their trust in Him." And how can it be but that his wrath should be kindled, when we consider how much open and wilful rebellion against Him, how much cold and ungrateful insensibility to His love, and how much want of interest in His cause and service, and preference to it of worldly profit, pleasure, or honor, He sees among those for whose spiritual and eternal good He has done so much! Times have been, when, for the iniquities of His people, and their want of true devotion to Him, His enkindled wrath has burst forth in most appalling judgments. And secure as the sinners in Zion may now think themselves, and lightly as they may treat, or wickedly as they may ridicule, the idea of His retributive justice, He only knows how near may be a renewal of those days of vengeance, when it was indeed felt, that blessed are they, and they only, who, in the exercise of a true and living faith, and deep, sincere, and active devotion, can put their trust in Him—God the Son Incarnate—the sinners only Hope and Refuge. He only knows when may come to each of us the summons to that final judgment when His wrath will be dreadfully kindled against those who will then be found to have severed themselves from the blessed children of His Father. That wrath will be manifested in their just condemnation to the everlasting punishment of which they were warned, from which they were exhorted to flee, which they had power given them to escape, and which they still wilfully persisted in incurring. In that great and terrible day of His wrath, blessed will they be, who, having by faith secured an interest in His saving merits, can then put their trust in Him, and thus cheered and supported, wait, in humble confidence and blissful anticipation, the gracious sentence which will receive them into everlasting favor.

While time is spared to us—O how many, whose prospects of continued life were as bright as ours, when last an old year set and a new one rose, have had *their* time stopped forever,—while time is spared to us, let us approach our Saviour-God with those penitent and believing souls; pour out before Him those humble confessions, and heartfelt prayers for pardon and reconciliation; make to Him those full and sincere resolutions of amendment, and of future grateful, supreme, and consistent devotion; seek Him in those services and ordinances of His Church; and serve Him in those ways of His laws and works of His commandments,—which He has promised to accept as means of His grace and everlasting favor.

Thus may our celebration of this holy season encourage the blessed assurance that the God whose incarnation it commemorates will save us; and animated by this we may most heartily rejoice and be glad in His salvation. This will be our comfort, and enliven our hope, in every event of life, and through the dark valley of the shadow of death. It will be the joy of the faithful in paradise; will be the blessedness of those on His right hand when the Son of Man cometh to judge the world; and will be consummated in the glorious everlasting salvation of heaven.

To her faithful children the Church delights to offer her sacred feasts and seasons. Now calling them to hail the coming of their Saviour-God, she puts on her beautiful garments, and brings the fir tree, the pine tree, and the box together, to adorn the place of Jehovah's sanctuary; to draw out their hearts in the fer-

* Isaiah xxv. 9.

vors and affections of evangelical devotion, she prepares due offerings of prayer and praise; and to enlighten, encourage, and confirm their faith, she recites what prophets, evangelists, and apostles have written of Him whose birth she celebrates. In the devout observance, then, and the true spirit, of her appointments, let them be glad and rejoice in His salvation. Let them manifest the sincerity of their joy by grateful devotion to His service, and by the influence on their characters and lives of the pure, holy, and benevolent principles of His religion. Pardon of sin, the sanctifying and directing influences of the Holy Ghost, virtuous enjoyment of all earthly good, comfort in affliction, support in trials, aid in difficulties, triumph over death, and glory through eternity, are His to give. Lo, this is our God, is the happy recognition with which they may ever own Him, and ever trust in Him. This is our God, we have waited for Him and He will save us, is the reflection which will fill their hearts with comfort, hope, and joy, when they see Him come to judge the world, and perfect the salvation of His people. This is our God, we will rejoice and be glad in His salvation, is the song of eternal praise which they will sing before His heavenly throne. B. T. O.

For the Churchman.

The Bishop of Massachusetts and the Rector of the Church of the Advent, Boston.

Mr. Editor,—We lately have heard much of "the novelties that disturb our peace;" and truly it seems as if they who have raised the cry are never to be weary of giving us *just* occasion for laying at their door the charge which, with only a show of cause, they are so fond of making against others. The Bishop of Massachusetts has earned for himself the reputation of being very careful respecting *little* things even while he has persuaded himself he was concerned solely for "the weightier matters of the law." It is not remarkable therefore that small objects, viewed by him in a direction in which he would be likely to contemplate their shadows as parts of themselves, have seemed huge and dreadful. A single thing once viewed in this way would have the effect of causing him to regard others in a similar manner; and hence his want of care and circumspection in one instance—his too great readiness to be influenced by his prejudices and his fears—has induced a habit which has just fitted him for the undignified and I would I could hope, uncongenial business of an alarmist.

His recent treatment of the excellent rector of the Church of the Advent, is in perfect keeping with the reputation he has established. And wherein is it justified? What has that much-admired and peace-loving gentleman done which should excite even the fears of Bishop Eastburn? Let us look at the charge. In general terms it is the introduction of "various offensive innovations upon the ancient usage of our Church." The particulars are given, "In the form of the Communion Table; in the decorations of golden candlesticks, and of a large wooden cross, by which it is surmounted: and in the postures used in front of it by the assistant minister, who, as I learned from the rector, was only conforming to the constant practice of the latter."

The Bishop objects, then, first to the form of the communion Table on the ground that it is not according to "the ancient usage of our Church." As the Episcopal Church, considered as beginning at the time of the Anglican Reformation, is not very ancient, and as Bishop E. is understood to be a good scholar, and therefore possessed of historical knowledge, and accustomed to use words rightly, I am bound to believe he means by "our Church" the Episcopal Church, regarded as beginning with the apostles, or, as it is concisely expressed, *the Church Catholic*. Now is he not a little mistaken when he asserts that in this "ancient" and holy body, the "*table*" is of longer standing than the "*altar?*" Was not the introduction of the table coincident with the introduction of Puritanism? And is not the altar form that which is found in all the "ancient" Churches in England where changes have not been made to suit a modern and improved(?) taste. Does Bishop E. know any thing of the form of the altar of a certain church in Cornwall, erected in about the fourth century, and lately relieved from the weight of superincumbent earth which prevented its primitive simplicity from being known, and its "ancient" testimony from being received?

Next we have "golden candlesticks" as among the things of such grave importance as to require a pastoral letter of warning to the clergy of the diocese. Are there lighted candles in those candlesticks ever except when there is divine service in the evening, or when during the day darkness so much prevails as to make additional light necessary? And for the decent performance of divine service, is not light always necessary in the neighborhood of the altar? Where candles are necessary, should there not be candlesticks to hold them? or would Bishop E. prefer the less "ancient" invention of lamps? And if candlesticks be used, is there any valid objection to their being "golden?" We know Bishop E. does not belong to the school who contend that all ornaments and cost are inappropriate in God's house.—the Church of the Ascension in this city is a beautiful evidence of this fact. Will he then consider "golden candlesticks" suitable for his own dwelling, and exclude them from the place which is specially devoted to the service and honor of God?

He objects to "a large wooden cross", which, it seems, is over the "Communion Table." Is it according to "ancient usage" to object to this peculiarly expressive and suitable sign of our most holy faith? Was it not used in the first ages of the Church every where in her temples, and by her children? Is it not *the* sign of Christianity? and is not the altar *the* centre of our services? Where then so suitably as over it could that sign be placed? Bishop Eastburn object to the sign of the cross! How singular! If it were not that we have the objection under his own hand, who that knows his fondness for the church built for him in this city, would believe it? Has not that church its cross? and has not the church of which he is rector now, a cross also?

The postures used in front of the "Communion Table" are the other occasion of this grave and, to Bishop Eastburn at least, important letter. And what are they? The reverential kneeling a little away from the altar rather than at it! A humble attitude where the act of kneeling shall be indeed expressive of the meekness which the posture is intended to indicate, rather than a familiar hugging of the sacred table, and the use of it as a very convenient prop and support!

And this is the head and front of Mr. Croswell's offending! These are the heavy charges which a Father in the Church deems it incumbent upon him to bring against one of the gentlest, meekest, most obedient, and loveliest of her sons! These are the occasion of a document as solemn and imposing as its unsound character and the name of a Bishop can make it—a document which while it may serve the temporary purpose of gratifying the "enlightened persons of other Christian bodies," for whom its author has such an engrossing regard, and of whose "ridicule and contempt" he stands so much in dread, will make part of the history of the Church; and when these times become somewhat "ancient," will be one of the means whereby he will be estimated.

Mr. Editor, the Bishop of Massachusetts has mistaken his duty, and placed himself in a dangerous attitude. He has put himself entirely in the power of Mr. Croswell; and if that Rev. gentleman were not one of the best and most self-denying servants of the Church, the Bishop would experience the annoyance and encounter the penalties of both civil and ecclesiastical tribunals. For what has been done? What less than a public charge has been made that the rector of the Church of the Advent has been guilty of "the usages referred to" and holds "the unsound and unchurch-like theology to which they belong?" Has any bishop a right to bring such a charge against a presbyter unless in the formality of a trial? Has not Bishop Eastburn here administered discipline—*the discipline of public censure*,—in absolute defiance of the rights of Mr. Croswell, and the tenor of our canons? Where does a bishop get the right to punish presbyters without first giving them a copy of the charges made against them, and rendering them an opportunity of disproving the allegations? Does the mere *opinion* of a bishop make any thing wrong? and is it permitted that on the strength of an opinion which is adverse to that of many of his brethren in office and dignity, he may step over all the protections and guards which the Church throws around her humble ministers? Is not a bishop who thus virtually arrogates infallibility to himself and breaks the laws of the Church, exposed to presentment? And what would a civil court say in such a case? Who can doubt that if the Rev. Mr. Croswell were to commence a suit for damages, the unauthorized injury done him in his reputation and his feelings, and the hindrances thrown in the way of the enterprise to which his heart and life are devoted, would be taken into account, and a verdict rendered which would be a warning to other prelates to be careful how they administer discipline without trial?

The impropriety of this step of Bishop Eastburn may perhaps best be discerned by considering what would be the effect if other bishops were to follow his example, and in pastoral letters or public charges pronounce judgment upon such presbyters as hold views and adopt practices different from their own. Suppose, for example, the Bishop of New Jersey had in his diocese a rector who refused to read the ante-communion service and other portions prescribed for public worship, added to the Morning and Evening Prayer devotional efforts of his own—in other words, extempore prayers,—and with these usages held "the unsound and unchurch-like theology to which they belong;" would he be right in arraigning him in a pastoral letter? Would not the multitude of those in and out of the Church, who now may commend the Bishop of Massachusetts, exclaim against the unwarrantable assumption of power, and charge the conduct of the bishop to the account of High Church arrogance? Would not a certain class of Church periodicals, and nearly all the secular papers call upon every description of persons to resist the assumption and punish the unlawful procedure?

The peace of the Church must not be thus hazarded. To prevent just such disturbing proceedings as this of Bishop Eastburn, she has provided laws and directions: it becomes those whose views are not popular because they are formed strictly and in faith according to sacred standards, to see that what would not be allowed bishops holding their views, is not conceded to prelates of opposite sentiments. It becomes all to see that law is observed, and tyranny prevented—and especially that most "unchurch-like" tyranny which prompts to many acts in deference to the "sensible and enlightened persons of other Christian bodies."

UNUS.

For the Churchman.

Mr. Editor,—"THE EPIPHANY, or the Manifestation of Christ to the Gentiles," being one of the highest and holiest of the Christian Festivals, will, I trust, excite us to special interest in commending our diocese to the grace, mercy, and protection of Him who is "the Head over all things to the Church, which is His body." Belonging ourselves to a branch of that Church gathered from among the Gentiles, we should gladly commemorate His love "Who, by the leading of a star," manifested His "only-begotten Son to the Gentiles." The Collect for the day suggests highly important matter of serious and heartfelt reflection, intimately connected with the true spirit in which our prayers should be offered. It contains the humble supplication that God would "mercifully grant that we who know" Him "now by faith, may, after this life, have the fruition of" His "glorious Godhead."

Short of that faith—the genuine faith of the Gospel—to which the promises are made, there are various grades of belief, conviction, or admission, which may, in a general and enlarged sense, be denominated faith, even down to that low grade which St. James supposes to exist without works, and the still lower which he attributes to the unwilling and murmuring submission of even the devils. In each instance the faith may be right as far as it goes; that is, it may assent to what is indeed true, and impart a knowledge of God more properly defective than wrong. There are therefore various grades of *knowing God by faith*. There is however but one kind and degree of this knowledge, which can be rested in as conferring a reasonable and well grounded hope of being blessed, after this life, with the fruition of the glorious Godhead of our Maker—that oneness, through the Holy Ghost, with the Father and the Son, which will be the consummation of the union here commenced in the Church, the mystical body of the Second Person in the Godhead.

That ours may be the enjoyment of this glorious fruition, our faith must give us *that* knowledge of God which is comprised in the true Catholic faith of the Gospel, and is imparted by our own experience of the mercies revealed in the Gospel as flowing from the Persons of the Godhead in their joint and several connection with the great work of man's salvation. Baptized in the name of the Father, and of the Son, and of the Holy Ghost, we must carefully ponder what is written of them in the divine word, as the same had been imparted in the faith once delivered to the saints. And as the regulation of the heart and life, rather than the information of the understanding, is clearly the main design of the Gospel, we must look well to it, that our faith *is* that of *the heart*, directing and controlling all its movements in thought, desire, intention, passion, temper, disposition, and affection; and that it shows its vitality, genuineness, and sincerity, in the *character* and *life*, by humble, unquestioning, and cordial devotion to all the commandments and ordinances of the Gospel.

Thus, in true faith, in evangelical experience of heart, and by practical test in the character and life, we may enjoy here that knowledge of God, which, by His abundant mercy in Jesus Christ, will be consummated, after this life, by the fruition of His glorious Godhead.

Be it the subject of our devout prayers and efforts that such may be the faith, in its ministers and members, of our "beloved afflicted diocese." Then may we humbly hope that God, even our own God, will turn towards it an eye of compassion and mercy, and give it His blessing. FAITH.

For the Churchman.

Mr. Editor,—I am aware that editors of periodicals are not responsible for their correspondents. Nor have I the sensitiveness which some good people seem to have respecting a pretty wide latitude of discussion in such works even by *anonymous* writers. Indeed I have often thought that great good arises to the cause of truth by allowing error to speak out, and giving moderate indulgence to notions and fancies bordering even on wildness, provided fair play is allowed to the other side. There is a mightiness in genuine truth, which will stand unmoved by legitimate discussion. There is a healthiness about it which draws new vigor even from storms and tempests. There is too among us a great amount of sterling principle, of sound good sense, of learning, of native talent, of genius, of mental industry, and of virtuous and pious zeal to do good, connected with an aversion to known authorship, and a shrinking from the exposure inseparable from literary reputation. I have, therefore, none of the objections which some affect to anonymous authorship. Indeed, there is often a disinterestedness about this favorable to the writer's claims to being governed by purely virtuous motive.

Still, however, these principles have their bounds. Editors *are* responsible for the perpetual *decency* and *propriety* of their publications. They *are to blame*, if the bounds of these be overpast. There is a point beyond which they should not suffer their correspondents to go. Especially is this the case with *religious periodicals*; and I have been led to the subject by seeing a recent number of the Protestant Churchman.

One of the most shocking things in our late Diocesan Convention, was the unchristian stand taken by more than one speaker against—indeed I may say the contempt cast upon—that spiritual view of the acknowledged trials and sufferings of our diocese, which is founded on the great Gospel doctrine of the government and discipline exercised by our Heavenly Father over men both in the Church and in the world.* That charity, however, which hopeth all things was willing to think that this might be attributable to the excitement of warm debate, and need not be ascribed to cool and deliberate opposition to the principles and spirit of the Gospel. I was pained, therefore, to find it in Mr. West's Records of the Proceedings and Debates in the Convention, after the speakers all had an opportunity, (of which some of them appear to have carefully availed themselves) and been requested to revise their speeches. Still more mournful is it, to find this anti-Christian spirit broadly exhibited in a Review of the Report of the Delegates of St. Peter's Church, printed in the Protestant Churchman, and promised by that paper in a more permanent form. I can conceive of no legitimate application of the principle of free discussion which opens the columns of a Christian newspaper, especially one edited by a Christian minister, "with the assistance of several clergymen and laymen of the Church," to sentiments and views at least closely bordering on irreligion and impiety, if not infidelity.

The true and consistent believer in Holy Scripture—and never more than when he is himself a sufferer—sees in all the trials and afflictions of even the most pious, the chastening of a Father's hand, as a punishment for sin, and as mercifully designed for the correction, amendment, and spiritual and eternal good of the subject.

He takes also the same view of God's dealings with *communities*. He suffers not the atheistic thought to come into his mind, that they are ever from under God's hand, or that aught ever befals them which is removed beyond the purpose, is excluded from the direction, restraint, and control, and will not be made an agent for the accomplishment of the sovereign will of Him who sitteth upon the circle of the heavens. He receives with reverence, and meekly and prayingly endeavors to profit by the essential religious principle inculcated by the prophet, when he asks, "Shall there be evil in a city, and the Lord hath not done it?"† In all the ways required and sanctioned by Holy Writ, he seeks God's support under the judgment, His gracious overrulling of it for good, and in His time a happy deliverance out of it. And the more dark, mysterious, and intricate, the way in which God moves in His disciplinary government, the more is his true child humbled; and deeply feeling his own insufficiency and entire dependence on his Heavenly Father, he prays (let the wicked scoff as they may) that HE will "be pleased," for Christ's sake, "*to undertake for them*" who are in trouble.‡

The good Christian takes the same view of God's dealings towards His *Church*. Having his heart deeply imbued with evangelical principles and views, he realizes, humbly and penitently, and with a contrite sense of his own personal relation to the truth, that the connection of the members of the Church with its Divine Head, is that of sinful and corrupt beings, deserving wrath and punishment, with a Being infinitely pure and holy. In both the inspired and uninspired records of the Church, he sees the results of this in God's dealings with her, and feels and owns that they are just. When from any quarter or in any way, trial and suffering come upon her, he knows that her Lord is visiting her in discipline and punishment. He would humble himself under the mighty hand of God. In the penitence, self-examination, prayers, and fastings, to which, under like dispensations, the people of God were called by His prophets and apostles, he sees the means to be used by them, in faith, if they would that He should arise and have mercy upon Zion, pity her sufferings, support her under them, deliver her from them, and sanctify them to the thorough amendment of her ways, and to her greater and more enduring welfare.

Those among us who herein take the contrary part, are the loudest in the condemnation of their Bishop. Even supposing them to be in their view of his case right, this does not excuse the bold and irreligious ground taken by them concerning their God. If they have not sacrificed faith and a good conscience, they must acknowledge, for Holy Scripture teaches that wicked rulers are often the means He uses to bring men to a sense of their sinfulness, and chastise them for it. But on this subject, at least, (and it is a most solemn and fundamental one) they appear to have "eyes that they should not see, and ears that they should not hear."

Alas! alas! this state of things in our midst, with our priests and people, is itself mournful evidence that there is among us grievous iniquity to be visited by THE JUDGE. Let the pious be thereby induced to the greater earnestness and sincerity in turning to the Lord, and with hearty repentance and true faith, seeking His pardon, grace, and mercy, in Jesus Christ. Nor let them fail to pray that the mistaken men who suffer their passions to go to such ungodly lengths, may penitently see their error, be forgiven, and be renewed in the spirit of their minds. CHRISTIAN.

* It is dreadful to see the extent to which this was carried by a leading and influential low Churchman, high in the confidence of those who call themselves peculiarly evangelical, when he thus profanely mocked on subjects which to the truly pious man, give no other ideas than those of solemnity and awe:—"As well might every Church that had an unworthy Rector clothe themselves in 'sackcloth and ashes,' mourn the 'visitation from God,' and 'patiently wait until God should be pleased to undertake for them.'"—*See West's "Records of the Proceedings," &c., page* 114.

† Amos iii. 6.

‡ The passage of God's Holy Word mocked at in the above extract from the "Records," &c. is in Isaiah xxxviii. 14.

For the Churchman.

Advent.

Awake—again the Gospel-trump is blown—
From year to year it swells with louder tone,
From year to year the signs of wrath
Are gathering round the Judge's path,
Strange words fulfilled, and mighty works achieved,
And truth in all the world both hated and believed.

Thus bad and good their several warnings give
Of his approach, whom none may see and live;
Faith's ear with awful still delight,
Counts them like minute bells at night,
Keeping the heart awake till dawn of morn,
While to her funeral pile this aged world is borne.

While again with loud and joyful peals the merry Christmas bells have proclaimed to a sleeping world the birth day of the *King of Glory*, the Church has been arrayed in her most beautiful garments to hail with acclamations of joy the bright and happy day of her espousals; yet amid fear and trembling she rejoices, knowing that soon her heavenly Bridegroom will be taken away from her, and then will begin her days of widowhood and mourning; for with Joseph and Mary she will seek *Him* whom her soul loves, but with sorrowing, for that he has withdrawn himself from her; yet with them will she find him in his father's temple and about his father's business, surrounded by the adoring hosts of heaven! He has gone to make preparations for the reception of His heavenly Bride; and then—O blissful words—"I will come again and receive you unto myself." This is his own blessed promise. "And again a little while and ye shall see me, and because I go to the Father." "Verily, verily, I say unto you, that ye shall weep and lament but the world shall rejoice. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." This joy was fulfilled when the Mystic Dove descended from heaven at the day of Pentecost, that other Comforter which was to abide forever in the hearts of the faithful; and though sorrowful the Church always rejoices, knowing the exceeding riches of her inheritance: and what though in much worldly affliction she travails, she is bringing forth many sons to glory, that she may present them pure and spotless at the return of her heavenly Bridegroom, for whom she is anxiously waiting and watching. And though unbelief is continually sounding in her ears, "Where is the promise of his coming?" through the mist of tears she lifts up her eyes to the hills from whence cometh her help, and beholds in the darkness and gloom of the night bright streets of purple and gold, sure precursors of the coming morn that shall usher in her now absent Lord, "For behold he cometh with clouds and every eye shall see him." "Then shall be heard as it were the voice of a great multitude, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice and give honor to Him, for the marriage of the Lamb is come, and his wife hath made herself ready." Blissful consummation of hope yet deferred!

So let thy turtle-dove's sad call arise
In doubt and fear
Through dark'ning skies,
And pierce, O Lord, thy justly sealed ear,
Where on the house top,* all night long
She trills her widow'd faltering song.

Teach her to know and love her hour of prayer,
And evermore
As faith grows rare,
Unlock her heart and offer all its store
In holier love and humbler vows,
As suits a lost returning spouse.

E.

* Psalm cii. 7.

For the Churchman.

The "Roman dogma" that Orders are Indelible.

Rev. and Dear Sir,—The Rt. Rev. the Bishop of Vermont, is writing certain essays on the above named subject, for the Protestant Churchman; and we see occasionally notices of persons being "displaced from the ministry for causes not affecting their moral character."

Now Sir, the LXXVI. Canon of the Church of England says:—

"No man being admitted a deacon or minister, shall from thenceforth voluntarily relinquish the same, nor afterwards use himself in his course of life as a layman *upon pain of excommunication*."

Does the Rt. Rev. Father recognize the authority of the English Church? But he says that the doctrine was not settled down to the twelfth century. Was the year of our LORD 451 in the twelfth century or after it?—Because, in that year a Holy and Œcumenical Council of *six hundred and thirty* bishops, ruled as follows in their VIIth Canon:—

"We have determined that those persons who have *once been enrolled* among the clergy, or who have become monks, must not enter upon a military charge or *any worldly office*, and that those who dare to do so, and do not repent so as to return to that state which they first chose for the sake of GOD *shall be anathematized*."

Now Sir, how did this "*Roman dogma*" creep into the Council of Chalcedon or into our Mother Church of England? And how is our practice in such opposition to these rules; each commanded under penalty of a solemn curse?

Let me ask my Rt. Rev. Father, if a person excommunicated by the Church of England is "*cut off from the Unity of the Church?*" If yea, then *our* XXXIII. Article declares that he who is "rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the *whole multitude* of the faithful as an Heathen and Publican until he be openly reconciled by *penance*."

Will the Bishop receive an excommunicate Anglican?

Please, Sir, in the Churchman, give some information in this matter to one who asks in the name of many.

Respectfully
Your obedient servant, ACOLYTUS.
Hyde Park, 1845.

For the Churchman.

Bishop Eastburn and the Church of the Advent.

The circular of Bishop Eastburn which has been recently published, is certainly one of the most remarkable documents of the day. Every one must acknowledge, that it is the most Popish development that has appeared from the midst of our Protestant Church. The question arises, whether this method of arbitrary official denuncintion, is to be an acknowledged means of Episcopal government, and whether every presbyter who happens to differ from his bishop is liable to be made the object of public rebuke, without investigation, without personal conference, or without any hint that such a severe visitation is intended. This is not the first instance, as is well known, in which the present Bishop of Massachusetts has thought proper to use the opportunities which his station gives him, to hold up to reproach as unworthy of confidence, clergymen who differed from him, but whom he could bring no canonical charges against; and it becomes a serious question how far this is to be carried, and whether there is any protection or defence against such reckless assaults.

In the case of the Church of the Advent and its rector, the bishop has so perfectly exposed himself by his rashness and by insinuations, which to most readers undoubtedly convey impressions directly at variance with facts, and the groundlessness of his aspersions has been so admirably shown by the calm and dignified letter of Mr. Croswell, that every one must feel that *personally* the bishop is the loser in the contest. But it is not a personal contest; higher interests are involved. The Church suffers by such severe measures. The clergy who are attacked suffer by them, for every one must see that in the case of the beloved brother here involved, a deep and lasting wound has been inflicted on his spirit. In many cases—though happily not in this—the confidence of the people in their lawful pastors is destroyed. Unruly and vain and self willed persons in a congregation are encouraged in insulting and ill-treating their clergyman. The peace, quietness and love of the Church are disturbed, and the evil which Bishop E. seems to dread before all others, the contempt and scorn of other Christian bodies, is gained.

They who plead an anxious concern for soundness of doctrine as an apology for such measures, would do well to consider, that bishops at their consecration, vow as well to promote "quietness, love and peace among all men," as to "banish and drive away from the Church all erroneous and strange doctrine." Bishop E., by the way, takes the term "drive" in its most literal sense.

Perhaps it is impossible to meet this evil by any canonical provisions; but it is clear that a bishop who will resort to such measures to destroy a presbyter's influence, would not scruple to use any advantages he might happen to gain, for inflicting canonical censure or suspension on an obnoxious clergyman; and the possibility of such an event seems at least to suggest the necessity of establishing some appellate tribunal where an injured or aggrieved presbyter may attain redress for his wrongs. As the law now stands, there is no canonical remedy for an unrighteous punishment. A catholic clergyman might be suspended for heresy by the judgment of a picked court and an "evangelical" bishop, and could not be restored to his functions without an entire disruption of our whole ecclesiastical system. The remedy, however, against such evils must be imperfect, so long as there is in the Church enough of the spirit of dissent to admit of the election of bishops who are avowedly hostile to the plainest principles of the Church, and who while they use her offices at the altar and the font, denounce the doctrine of those offices from the Episcopal throne. O. W.

For the Churchman.

Mr. Editor,—Are you not travelling out of your own record in your strictures on Bishop Eastburn? Since the advancement of Manton Eastburn to the diocese of Massachusetts, I have watched his progress with anxiety, because my regard for him was sincere, and I must confess myself disappointed in him. Placed in the hotbed of Transcendentalism and Socinianism, where abound *Come-outers*, *Battleaxe-men*, and *Non-resistants* of every class of fanaticism, I had hoped that the bishop would at once have placed the CHURCH in its own and prominent position, by such a distinctive assumption of its rights and his own position, as would have commanded respect. In place of that, his almost first step was to make himself homologous with those discordant principles around him, and sink below his level. Firmness in the assumption of what we feel to be right in principle and the line of faith, commands respect from the bitterest opponents; and such a course was most called for, in a diocese like Massachusetts!—but of that hereafter.

I cannot but think, in the matter under notice, that both parties are in error. In a recent number of the Churchman, you strongly advocate the propriety of attending to the wishes and prejudices of the laity in the matter of the surplice, and pointed out how many things in the daily service were matters of custom, yet, not sanctioned by the rubric. Mr. Croswell's proceedings certainly trenched very closely on those prejudices in the adoption of some ceremonious observances which have long passed out of use, and the mind of Churchmen is just now, from recent and striking circumstances, *exceedingly sensitive* on such matters, and the bishop, over-anxious to show his hatred of *Tractarianism*, has been frightened at his own shadow, and assumed a position at once degrading to himself, and humiliating to the Church.

"Many things are lawful which are not expedient!" Men's minds are won by persuasion and estranged by fanaticism. In the recent movements among the authors of the Tracts, so eminent for their piety, men do not see that they have been acted upon by a morbid sensibility of a misguided course of study: the mysticism of the old Fathers operating on minds excited by the too great tension of the reasoning powers, which were thus left without a counterpoise. Deeply do I regret the secession of these master minds; but I rejoice that, feeling as they did, they have left the Church freed from the insidiousness of their powers of intellect. It has always appeared to me that the aim of the authors of the Tracts has been greatly misunderstood, and failed from their lacking a proper knowledge of man. Their wish was a glorious one, to extend the power and influence of the clergy, and thus benefit mankind; but they mistook the character of the age, and led by their course of reading, wished to effect it by retracing our steps and leading us back: the true way is the one you and your colleagues are adopting, by the power of mind and intellect, and the force of example: their first works benefited the Church greatly, their last have deeply and sadly misled themselves.

Bishop Eastburn stands in the attitude of the old knight;—he fears the *Tracts*;—he shudders the *Tracts*;—(has he read them?) and as the windmill, standing in his chivalrous course, he has commenced an attack on them; and, as in the case of Don Quixote, the honor of the encounter is small. Let him look around and raise the standard of our Church to the proper pinnacle! his followers need a stout and valiant leader, and will do battle manfully. He has the means—he has the power—he has the intellect. In this pursuit, dissent will fall away before him, and unity and union rally around him, exalting our Church, and enlarging the fold to the everlasting glory of our Redeemer. Yours respectfully,

ROBERT COURT.

New-York, 22d December, 1845.

The Churchman.

New York, Saturday, January 3, 1846.

☞ THE CHURCHMAN.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

It is matter of thankfulness that in spite of the discouragements and sufferings which depress the Church of our diocese, our missionaries continue to prosecute their labors with unabated zeal. The following letter received some time since from one of their number, while it adds to the interest already awakened in the general object, suggests the inquiry whether the same Society which supports our missionaries, ought not also to take means for the erection of churches. Funds contributed are generally in proportion to the magnitude of the objects contemplated. If the Diocesan Society aims only at the support of its missionaries, it will never receive more than enough for their maintenance. If in addition to this object it should also undertake to aid in the erection of churches, on the principles and agreeably to the plan below suggested, would not the undertaking be approved and encouraged, and contributions be made to the Society on a scale commensurate with such an enlarged sphere of operations? We throw out the inquiry for the consideration of others, and should be glad if some of our correspondents would give us their thoughts on the subject.

"REV. AND DEAR SIR,—The population in the northern ten counties of our diocese, the northern geographical half of the diocese, is over 300,000. In that population we have only one minister to some 30,000 people—and of necessity, 28,000 of each 30,000 know nothing of the blessings held in trust by the Church. Four of those counties have no minister, though in two villages earnest persons have effected parochial organization. In two counties with a population of 55,000 souls, we have neither minister, nor church edifice, nor parish organization: in other words, so far as Episcopalians are concerned, that mass of people is none the wiser or better for the death of Christ.

Missionaries have been laboring from time to time at one point and another in that region—are now laboring; but without church edifices, into which the fruits of their labors may be gathered, and where lay reading may be continued, and around which the affections of Christians may cluster, the work of the missionary seems to be almost in vain, and his efforts and the Church depart with him as he goes to other and help entreating points. If we feel for any thing more anxiously than another, it is that church edifices may be erected. As missionaries, we should willingly for a time be more stinted in our support, if need be, that suitable edifices for the proper administration of the holy services of the Church might be erected; cheap edifices, but at any rate edifices of some sort. We who are in the field have no wavering in the conviction, that, as at Foreign stations, so in Domestic, church buildings are as requisite for any thing like a permanent and valuable work, as are Church ministers. Where was it ever thought of to raise means to send a missionary into a foreign field on the least possible salary, and without any thing for building? Where but in our Domestic, our Diocesan Missions, is it acted upon as it were by principle, that the Church in her work shall by limited means be compelled to go and come before the people as intended to be only transient?

And that the Church is transient and is felt to be only transient by every people among whom she only appears by her occasional services, and possessing no habitation, is readily perceived. And that in every place a flock of Christians feels itself without any security of continuing the means of grace till an edifice is erected; feels itself liable to be scattered, and is in a degree indifferent to all other efforts, till prayers and sacraments and the word are all permitted to depart, is open already to every missionary and to every one acquainted with the missionary work. For instance, at one of the villages of my station, the parish organization has existed for more than half a century. In that time the local strength of Episcopalians has never been sufficient to build a church, and no church edifice has been erected. Yet, the erection of such an edifice has been always the paramount desire, and has been always felt to be the one object for which to struggle. Invariable failures have begot discouragement; discouragement has abated zeal, and with the lack of an edifice has been connected the lack of permanence in every thing else, and for that half century no minister of God has been settled as a pastor over that flock.

The course of the present missionary has been first of all to remedy this difficulty—he would gain for the holy services of the Church a suitable sanctuary as a primary work. By the blessing of God one plain but good edifice has been already constructed. Another is now in process of erection: (to complete which aid is needed,) and entire new life has been infused into the people, clearly promising a growth and permanence to which this section has hitherto been a stranger."

The assistant minister in the Church of the Advent at Boston is the Rev. Frederick W. Pollard, the same who was formerly rector of Trinity Church, Nantucket, but felt constrained to leave the parish in consequence of the painful attitude in which he was placed with respect to his Bishop. The following letter—never before published—from the Wardens and Vestry of that Church show the estimation in which Mr. Pollard was held by those among whom he ministered:

"NANTUCKET, Sept. 5th, A. D. 1845.

"*Rev. and Dear Sir*,—Your communication of the 31st. August was laid before the Wardens and Vestry of our Church, at their meeting last evening; and, after a deep and painful consideration of its contents, and a full interchange of views touching all the circumstances connected with the lamented conclusion to which you have arrived, the subject was referred to the Wardens, with instructions to form a reply to your letter, embodying the sentiments of the Board as unanimously expressed on this occasion.

"In the performance of this duty we are enjoined in the first place, to bear our united testimony to

the unsurpassed fidelity, devotion, disinterestedness, zeal, and ability with which you have fulfilled the sacred trust to which you were called, some four years ago, as rector of this parish. We are directed also, to express, not only for the Board of Wardens and Vestry both individually, and in our official character, but for the entire parish, with scarce an exception, so far as our information extends, our most grateful sense of the obligations we owe you, for the generous sacrifices made in our behalf, and for the untiring earnestness with which you have so long labored to preserve and to augment our struggling flock, amidst privations and discouragements of every possible form. * * * * * * * * * * * * * *

"We are sensible that it was from a principle of self-sacrificing adherence to the Church, that you bore what you were called upon to endure, and that your long patience under such distressing trials was the result conscious a of purity of purpose, strengthened by the sincerest regard for the spiritual welfare of your flock, and for the promotion of the holiest objects that can inspire the human soul. We are aware, likewise, that we can offer no inducements beyond the assurance of our undiminished gratitude for your services, and our unshaken admiration of your character and course, whereby we could seek to reverse the sadly stern resolution which you have so deliberately adopted. Your own self-respect as a man—your honor as a Christian—and your reputation as a divine, would seem to demand retirement from a field, wherein you have met with so much groundless persecution, and are still menaced with unmitigated and increasing oppression, so long as you shall continue manfully to uplift against the enemies of our Peace, the *Impregnable Shield* of the *true Catholic Faith.*

* * * * * * * * * * *

"We feel that, in your withdrawal, we part with our *best earthly friend*, and that henceforth, we must look to our Father which is in heaven, for guidance, for succour, and for salvation from impending ruin. While, therefore, we cannot question the wisdom of the conclusion at which you have arrived, under the depressing circumstances, and the mournful considerations which you have detailed, we cannot assent to your separation from us, without emotions of the deepest regret, and the assurance of our most earnest prayers for the perfect restoration of your bodily health, and for your enjoyment of every temporal and spiritual blessing that our Divine Master fails not to vouchsafe to His faithful servants and followers.

"Wherever it may be the will of Divine Providence hereafter to place you, may you remember us as kindly and affectionately, as we shall ever hold you in memory! And may our own future course on earth, as well as that of our beloved and retiring Pastor, be such as will secure to us all a *happy reunion* in the Kingdom of God.

"We are ever your truly grateful and unchangeable friends,

A. W. Starbuck, } Wardens.
F. H. Jenks,

Rev. Frederick W. Pollard."

Sketches of Modern Literature and Eminent Literary Men, *by George Gilfillan*, forms the 6th and 7th numbers of "Appleton's Literary Miscellany." Nothing is more natural than a desire to know personally and in their history those whose writings delight and instruct us. Such a want the work above cited will to a great extent satisfy so far as authors of the present century are concerned. It introduces us familiarly to some of the choicest spirits of the age and generation in a way which we could not otherwise hope for save by the endless formalities and ceremonies of labored biographies. Over and above personal characteristics and histories, which by the way are unobtrusive and delicate, are many lifelike and speaking criticisms on the authors in review; of some in a general view of their labors, of others in a particular examination of detailed works. How Mr. Gilfillan contrives to admire alike so many varying phases of mind is, we must add, strange. *Non tetigit quod non approbavu:*—he patronizes all that come in his way, from the most transcendental Germanizer to the most downright Englishman. This is, however, in the reader's favor,—the portraits are all the more graphically drawn. We cannot say so much of the style of execution; it is labored to an extreme of artificiality. The sentences sway with antitheses or reiterate comparisons and all the figures of speech. It is startling enough for a popular lecture, and indeed the work has the air of having been originally delivered in public. The "Sketches" which have best repaid our perusal are "Carlisle," "Emerson," and "Shelley."

Wiley & Putnam's Library of Choice Reading. No. 38.

What we had to say last week of "The Book of Christmas" having been crowded out by bigger and surlier volumes, this cheerful and pleasant guest must contentedly trust to its own impressions during the week past on those who have been favored with its visit. We could not speak of it now as we would have spoken then, for the tender and sacred Christmas feelings are already intruded on by the sterner lessons which a New Year enforces. But it would be ungrateful to let pass one who has been so intimate with us without the least acknowledgment of his social worth. For what remains then of the season we can commend Mr. Hervey's labors of love as replete with antiquarian love, running over with good feeling and redolent of hilarity and mirth. Such books gild even Christmas-time.

The Sufferings of Christ. *By a Layman.* Harper & Brothers.

For laymen to devote themselves to theological studies is becoming more and more common, and is certainly a cheering sign. But there are exceptions, and one is when by issuing in rank heresy their labors are shown to have gone on a wrong basis, or to have been destitute of any direction at all. One thing at least is of as much importance as theological learning and that is the virtue of humility. Studies in theology without this lead to new error instead of bringing out new or re-asserting old truth. Here we have an instance: the author began his investigations, unwilling to recognize the authority of the Universal Church as a teacher of Scripture, and he lands in a heresy no less unphilosophical than it is irreligious. His main point, on which after all there is a lack of real argument, is that Christ suffered in his divine as well as human nature, and consequently that the tenet of God's impassibility is an unfounded theory. We will not be expected of course to reason against such a monstrous and diseased notion as this.

A friend has favored us with a pamphlet which furnishes ample proof of the growing missionary spirit in our Mother Church. It is the "Thirty-seventh Report of the London Society for promoting Christianity among the Jews." Annexed are numerous appendixes with lists of subscribers and statements of accounts, and prefixed is the Annual Sermon for 1845 by the Bishop of Chester. From the Report, as we think it will be matter of interest to some, we condense a few statements showing the operations of the Society. Contributions during the year 25,711*l*., being an increase of 385*l*. over those of the year before. In addition to the above there is a Temporal Relief Fund to which 1,457*l*. have been given. The society have in all 30 stations and employ 67 persons as missionaries and distributors. During the year ending March 31st, 1845, there were distributed 2,719 Hebrew Bibles and 30,000 tracts in various languages besides some thousands of New Testaments, Psalters, &c. Such is a brief view of the more prominent and general results of the Society's labors. The reports of the missionaries, spread abroad as they are over all Europe and the Levant, are in the highest degree interesting.

The Dark River: *An Allegory. By the Rev. Edward Munro, author of "True Stories of Cottagers."* General Protestant Episcopal Sunday School Union.

Our Sunday School Union has conferred a favor upon Churchmen by adding this delightful and profitable volume to its publications. It is one of the very best books of its class, and will be used wherever there is a desire to impress youthful minds with the importance and difficulties of the Christian life, and point out the means of spiritual success and peace. The author, in an allegory as plain and practical as it is beautiful, illustrates by various examples our passage from baptism to death, and depicts the emotions with which different individuals, according to their characters and Christian experience, approach and pass through "The Dark River." "The silver thread" of grace is shown to be committed to all who have been dedicated to the service of Christ at the font; and the danger of getting it entangled or of severing it quite, is set forth by striking cases which unhappily have their many counterparts in actual life. The naturalness and simplicity of the sketches impart to them a positive charm which, we hope, will cause the volume to be extensively purchased and used.

The style in which the book is got up—its paper, printing, designs, and binding—are such as to commend it to the most fastidious in such matters, and reflect great credit upon Mr. Dana, the enterprising agent of the Union. They accord with the many other evidences of this gentleman's approved and accurate taste.

In the Boston Courier of the 22d a correspondent who signs himself "Common Sense," gives his opinion of the late letter of Bishop Eastburn. We make an extract, sufficient to show how the matter is likely to appear to *enlightened persons of other denominations.*

"If the difference between candlesticks and lamps, between a big cross and a little cross, between the side of a table and the corner of a table, is able to 'degrade the character' of the Bishop's church, and 'peril the souls' of his people, the apprehension would cross my mind, that a character so easily degraded was not altogether so valuable as it might be, and that souls whose eternal salvation is so easily perilled had special need to pray not to be led into temptation. How they will ever get through this wicked world, I know not!

On the whole, to be more serious, I could not help being reminded of a certain truly and practically wise man, (who I sometimes wish would come to life again in these days) Dr. Johnson, and what he said to a certain good lady of his day, who had the notion that religion consisted a good deal in rejecting certain externals, she thought in giving up fine clothes: 'Let us not be found, when our master calls us, stripping the lace off our waistcoats, but the spirit of contention from our souls and tongues. Alas, Madam, a man who cannot get to heaven in a green coat, will not find his way thither the sooner in a gray one." People who cannot get to heaven because of candlesticks, a large cross, and facing the corner of a table, will not find their way thither the sooner for lamps, a small cross, and facing the side of a table.

I do not wish to have even the appearance of offering my very humble suggestion to the 'Bishop of Massachusetts;' but when I see what he himself admits and practices as consistent with 'sound theology' and the little difference between the two, I cannot help inquiring, as one who wishes well to the efforts of all Christian denominations, whether, at least in the cities 'of Massachusetts,' there be not open vice, immorality, and irreligion enough, to engage the attention of one who is called its bishop, without a ferment being created about this "tithing of annis and mint and cummin.'"

We acknowledged the communication of "Unus" in the same paper in which we published Mr. Croswell's letter, and intended to insert it last week. In now submitting it to our readers, it is proper to request them to bear in mind that it was written before our correspondent had seen Mr. Croswell's letter.

Extracts from Trinity Hall Report.

BY THE REV. E. M. P. WELLS, MISSIONARY, BOSTON.

I suppose many will ask, perhaps with impatience, Is there no end to this giving? Do we gain nothing upon this state of want and suffering? To the former question I answer, No: to the latter, Yes. There is no end, nor is there to be, to *this giving.* "The poor have ye always with you," said He who spake advisedly. Yet do not, like worldly, faithless men, think so meanly as that we must always have the poor with us, because God cannot take care of them without us. It is not thus ordained, for the benefit of the poor so much as the improvement of the rich; not that the rich should aid the poor, so much as that the poor should benefit the rich, not in slaving for them, but in calling forth the noblest feelings of their natures. The poor, the suffering, are a broad field in which we may cultivate, for Heaven, those plants brought from Heaven by the hands of angels; germs breathed by the inspiration of the Holy Spirit into our souls, by cultivating which, we make them our own, and which, taking the place of the weeds of sin, bear us heavenly fruit for immortality. Do not complain of the poor, then. They may be a choice blessing. We should love, value, be thankful for, pity, and relieve them, and thus be "twice blessed." Thus we ought not to expect or wish that there should be *an end to this giving.*

If every family of our city, who are in comfortable circumstances, were only to do their duty, so far as to take charge of one needy individual, the whole of the poor population would be provided for. But this ought not to be simply by *supporting* one individual, though that would be easy. But to benefit both the giver and receiver most, the person relieved must be cared for; be an object of interest, (however uninteresting,) be advised, guided, and furnished with work. My brethren, how easily could this great business of providing for the poor be accomplished, if we would but obey our Master in doing that one thing so easy for Him, so easy for angels even, to "love as brethren," "to love our neighbor as ourselves!"

If those who live easily would feel it a duty to employ as many, not as few, persons as they can, and see to them and care for them, they would do a great benefit. True, it is a great trouble, to take care of servants. But is it not a trouble which God always gives with wealth? And do not those who take "the Lord's silver and gold," take it with the solemn obligation that they will use it in doing all the good they can with it in God's world?

In my last Report, I expressed my thanks for the appointment as your missionary, as I had thus learned many things new and valuable respecting the poor. During the past year, one new subject of interest has absorbed all others;—I have learned as I never learned before, to pray "Thy Kingdom come."

When I have gone from the cheerless shelter of the suffering, to the disgusting, perhaps terrible, abode of the vicious; when I have seen in the former, the innocent and uncomplaining sufferer, unaided, and in the latter, the vicious sufferer unreformed, and seen how easily the former could be done, and how much good would be accomplished by even attempting the latter, I have been saved from despondency and discouragement only by the hope, the "longing after," the prayer,—"Thy Kingdom come." When I have seen that the hundred, the thousand are more moved by their lacking *some luxury*, than they are to hear that a poor neighbor is destitute of *every necessary*;—when wealth seems valued as a barrier between its possessor and the poor, rather than a medium of good will; valued as a means to gain the fear or the fawning, rather than the gratitude and the prayers of others; when it is so evident that the many only *use* the poor, their brothers, to serve themselves, rather than use themselves and their possessions to bless others,—then I have hoped for relief, permanent relief, only in that great result for which we pray or should pray, in saying, "Thy Kingdom come." I see in the one law of that kingdom the law of love, a power to adjust all difficulties. I see in the government of that kingdom a principle to remedy all evils: "Thou shalt love thy neighbor as thyself;" "All things whatsoever ye would that men should do to you, do ye even so to them;" "Lord Jesus!" "Thy Kingdom come;" "Come quickly;"—then the tables will be turned, the object changed, the motive renewed. It will then be, not to amass wealth, but to diffuse it;—not to *use others* to benefit ourselves, but to *devote ourselves to benefit all*, and thus by forgetting ourselves, most effectually to exalt ourselves in accomplishing that last and most wonderful work which makes us most God-like, reckoning self as God does, only a unit among the millions and millions of his creatures. Then we shall know what our Master means, when he says, "He that loseth his life for my sake, shall find it."

Kemper College.—We understand that the title to the property of Kemper College has been transferred to the county by the person who purchased it at the sale under the execution, and that the place will be converted into a county farm and poor house. We have only to say that we should be glad to see an official statement of the process by which this consummation has been reached. It may have been wholly unavoidable, and we are disposed to give but little credit to the rumors which would fasten blame upon any persons concerned. We understand also that the Trustees are preparing to "give an account of their stewardship." —*West. Epis.*

South Carolina.—Confirmation.—This holy rite was administered on the feast of All Saints, at St. Paul's Church, Radcliffeborough, to 25 persons of that congregation, and of St. Philip's and St. Michael's, Charleston.

Standing Committee.—During the year 1845, they have recommended to the bishop to be received as candidates for holy orders, C. P. Gadsden, G. L. Platt, B. W. Howe, E. C. Logan, J. W. Simmons, T. C. F. Bland, and J. F. Lee, jun. On a letter of dismission from the Bishop of Virginia, T. S. Arthur, late a student of the Virginia Theological Seminary, has been received by our bishop as a candidate for orders.

Ordination.—Nathaniel Hyatt, deacon, was admitted at St. Philip's Church, on the 24th Sunday after Trinity, to the holy order of priests. He was presented by the rector of St. Thomas; the sermon was by the assistant minister of St. Philip's Church. These presbyters, and also the Rev. Mr. A. Fowler, concurred in the imposition of hands.—*Gospel Messenger.*

For the Churchman.

Died, in this city, on the 23d ultimo, Mr. Lewis Thibou, father of the Rev. Lewis Thibou of Western New York, and brother-in-law of the late Bishop Croes of New Jersey, aged 79 years. If the sincere regrets of friends are a true criterion of character, Mr. Thibou has left behind him a name worthy to be remembered—a name that *will* long be remembered, and in the remembrance be associated with what is true, kind, and of good report. Having for more than thirty of the last years of his life been a man of leisure, it may be truly said that he spent a great portion of that leisure in doing good. Blessed with the means, he failed not to aid the needy and to give support to the institutions of religion. Alas! how *many of the needy* will feel his loss! How many lamentations will be made by those who will feel that a *true and constant* friend is gone! May He who has taken him away, raise them up other friends to supply his place. Mr. Thibou was by profession a Christian, and his practice corresponded with his professions. In public and in private he was a man of prayer. He was a great reader during the latter part of his life, especially, for one who till middle age had been engaged in active pursuits; and thus made himself acquainted with many subjects which other men of the same leisure, but less energy of character, would not have studied. Still his reading was mostly devoted to religious books. Although not a Churchman, he venerated the Church; and the writer of this has heard him say, that on the subject of Episcopacy, he thought Episcopaiians had the best of the argument. He is gone, and we mourn his loss; but looking back upon the bright example he has left us, and forward to the recompense of the just, we cannot mourn as those who have no hope.

On Saturday, the 20th of December, Miss Sarah M., daughter of Garret Kaunenhoven, Esq., Flatlands, L. I., departed this life, aged 25 years. This painful bereavement has removed from a very united and amiable family, one whose natural disposition and affectionate deportment had much endeared her to her friends; and she has left behind in the name of child and sister, a fragrance that survives the tomb. Miss Kaunenhoven was an attendant at the Episcopal Church, Flatbush, where her regularity was worthy of imitation, and greatly endeared her to her pastor. In the whole of her affliction, her Christian meekness and patience were very uniform, and her faith in the merits of her Redeemer, has left great consolation to the survivors.—*Communicated.*

Bishop McCoskry's Appointments

2d Sunday after Christmas, Christ Church, Brooklyn, at half past 10 A. M., Confirmation; and St. Stephen's Church, N. Y., 7 P. M., Confirmation.

1st Sunday after the Epiphany, (Jan. 11) St. Mary's, Brooklyn, at half past 10 A. M., Confirmation. Same day—The Holy Evangelists, N. Y., at 7 P. M. Confirmation.

2d Sunday after Epiphany, Jan. 18, St. Paul's, Tompkinsville, S. I., at half past 10 A. M., Confirmation.

3d Sunday after Epiphany, Nativity, N. Y., at 3 P. M., Confirmation.

Sexagesima Sunday, Feb. 15, St. Luke's, N. Y., at half past 10 A. M., Confirmation.

5th Sunday in Lent, St. Ann's, Brooklyn, at half past 10 A. M., Confirmation. Same day in the Epiphany, N. Y., at 3 P. M., Confirmation.

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation. Same day, Du St. Esprit at 3 P. M., Confirmation.

☞ It is requested that the Clergy of the City and vicinity will give the Bishop early notice of the time when they desire the rite of confirmation to be administered in their Churches, as he is anxious to fill up the parts of the Sundays now vacant.

Died.

In Rensselaerville, on Monday, the 8th ult., at the residence of Jonathan Jenkins, Esq., Mary Hutchinson Mulford, aged 55.

On the 23d ult., at Brown's Point, Monmouth county, N. J., Eleanor R. Croes, daughter of the Rev. John Croes.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
McCoskry, D.D., Rt. Rev. Samuel A., 141 Eighth st.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Benton, Rev. George, 34 Perry street.
Berrian, D.D., Rev. William, 50 Varick.
Bradin, Rev. James W., 292 Henry street.
Bruce, Rev. Vandervoort, No. 79 St. Mark's Place.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cox, Rev. Richard Cox, 14 Mott street.
Cruse, D.D., Rev. Christian F., 185 Seventh st.
De Koven, Rev. Henry, 83 State street, Brooklyn.
Dowdney, Rev. John, Fourth avenue, between 24th and 25th streets, and 20 John street.
Duffie, Rev. Cornelius R., 174 Twenty-first st.
Evans, Rev. Benjamin, 172 Broome street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Grigg, Rev. John, 24 Howard street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 213 Green street.
Howland, Rev. R. S., 15 Washington square.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, L. I.
Jones, Rev. Lot, 77 Second avenue.
Jelliff, Rev. Hiram, 31st street, between 2d and 3d av.
Labagh, Rev. I. P., 450 Houston, corner of Mercer.
Lyell, D.D., Rev. Thomas, 77 Anthony.
Marcus, Rev. Moses, cor. of Lexington av. and 27th st.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 18 St. Mark's Place.
Parker, Rev. B. C. C., 114 East Broadway, cor. Pike.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 208 Wooster street.
Southard, Rev. Samuel L., 26th near Lexington av.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 10 Second avenue.
Thayer, Rev. F., 239 Eighth avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Tyng, D. D., Rev. Stephen H., 82 Beekman st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth st.

Brooklyn.

Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington av., near Fulton av.
Duy, Rev. ——, 1 Sand street.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., 24 Myrtle avenue.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court st., between Schermerhorn and Livingston sts.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Calendar.

January.

4. Second Sunday after Christmas.—*On this day the Collect, Epistle, and Gospel for the Circumcision are to be used.*
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
11. First Sunday after the Epiphany.
18. Second Sunday after the Epiphany.
25. Third Sunday after the Epiphany.—The Conversion of St. Paul.

February.

1. Fourth Sunday after the Epiphany.
2. The Presentation of Christ in the Temple, commonly called The Purification of St. Mary the Virgin.
8. Septuagesima Sunday.
15. Sexagesima Sunday.
22. Quinquagesima Sunday.
24. St. Matthias the Apostle.
25. The First day of *Lent*, commonly called Ash-Wednesday.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*

Notices.

☞ A Course of Lectures on subjects connected with the Nature and Doctrines of the Church, will be delivered by several of the Clergy on Sunday evenings until Lent, in St. Clement's Church, Amity street. Service to commence at half past 7 o'clock.

Lecture on the evening of Second Sunday after Christmas, January 4th, "The Eucharist the true interpretation of St. John vi."

☞ The Rt. Rev. Bishop McCoskry will administer the Apostolic rite of Confirmation in St. Stephen's Church, on Sunday (to-morrow evening.) Service at 7 o'clock. The collection is for Diocesan Missions.

Sermons to the Young.—The eighth in the Course of Sermons now being delivered to the Young, in the Protestant Episcopal Free Church of the Holy Evangelists (Vandewater street, between Pearl and Frankfort streets) will be preached on Sunday evening next, at which time the regular Quarterly Collection will be made. January 3.

☞ A Missionary Meeting will be held at Emmanuel Church, corner of Prince and Thompson sts., on Tuesday evening, January 6th, (Epiphany.) The Right Rev. Bishop McCoskry will deliver an Address. All are invited to attend.

☞ The Rev. Henry J. Whitehouse, D. D., Rector of St. Thomas's Church, will preach to the Young, in the Church of the Epiphany, in Stanton street, between Essex and Norfolk sts., on Sunday evening next, (January 4.) Service to commence at 7 o'clock. All the seats in this church are free.

☞ The Rev. Jacob W. Diller, Rector of Saint Luke's Church, Brooklyn, L. I., will preach at the "Anglo-American Free Church of St. George the Martyr," No. 406 Broadway, on Sunday evening next. Divine service to commence at 7½ o'clock.

St. Clement's Church is open for Daily Evening Prayer at 4 o'clock, and for Morning Prayer at 11 o'clock on Wednesday and Friday of each week, and all Holy Days.

Notice.—The Vestry of the Church of the Holy Apostles, under the Rectorship of the Rev. Mr. Thayer, have engaged from January 1st, 1846, the large and commodious building in Twenty-eighth street, Fitzroy Row, near the Ninth Avenue, for the use of the congregation, during the erection of their Church. Divine service three times on Sunday at the usual hours. On Friday evening a religious lecture. Seats free.

☞ The Committee of a new Episcopal Church, to be under the pastoral care of the Rev. John Grigg, have engaged the Large Room in the Lyceum, No. 563 Broadway, a few doors south of Prince street, where divine service will be regularly performed every Sunday morning and evening. Service to commence at 10½ A. M. and 7 P. M., until further notice. Seats free.

St. Simon's Church, Houston street, between Pitt and Ridge streets.—The services of this church are regularly held every Sunday at 10½ o'clock in the morning, at 3 in the afternoon, and 7 in the evening. The morning and evening services are in the German, *the afternoon* service in the English language.

☞ The Free Church of the Holy Evangelists, in Vandewater street, is open at the usual hours, three times every Sunday, for Divine Services. The pews are all free.

Anglo-American Free Church of Saint George the Martyr, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service every Lord's day 10½ A. M. and 3 P. M.

Seats Free.—British emigrants and English residents are particularly invited to attend.

Protestant Episcopal Church of the Messiah, (a congregation of colored persons,) Phœnix Hall, 592 Broadway, seats free. Service every Sunday morning, afternoon and evening, at the usual hours of worship.

On Wednesday evening, religious service or a Bible Class. Rev. Alexander Crummell, Rector.

Free Church of the Holy Evangelists. The Ladies' Benevolent Association of this Church, organized for the purpose of administering to the wants of the sick and the poor, having commenced their labors for the season, beg leave to call the attention of the charitable to their assistance.

Donations, either in money or goods are solicited; they may be left with either of the undersigned Directresses, or at the church on any Tuesday evening from seven to nine o'clock. Mrs. Evans, 172 Broome street; Mrs. Underhill, 266 Grand st.; Miss Skidmore, 410 Pearl st.; Mrs. Rolfe, 410 Pearl st.; Mrs. Cox, 18 Vandewater st.; Mrs. Faulkner, 22 Vandewater st.; Miss Bond, 21 Ludlow st. Dec. 13.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. Parker,

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 17th of December the Treasurer has received the following contributions:

From a lady of St John's Chapel, N Y, half, $5; J J Smith, per Rev B Evans, $3; St John's ch, Hagerstown, per Rev T B Lyman, rector, $20; St Peter's ch, Hebron, Ct, Rev S G Hitchcock, $5; Henry G Long, per Rev Samuel Chase of Ill, half, $5; W L Bostwick, son of the late Missionary, by the same, $1 25; Trinity ch, Brooklyn, Ct, $16; savings of a little girl of Jersey City, for Indian Missions, $1; Rev W H Kinckle, of Lynchburg, Va, half, $10; a parishioner of do, half, 50 cts; C S D, for Indian Missions, part, $1; Christ ch, Queen Caroline parish, Anne Arundel co, Md, per Rev Mr Waters, $10; through J Loney, Esq, R A in Md, from a gentleman, $1; Christ ch, Hartford co, $20; St Paul's ch, Baltimore, $44 72—$65 72; St Luke's ch, Rochester, N Y, per David Hoyt, Esq, $32 52; for Domestic Missions, from C, $500; a Christmas offering, from a member of St George's ch, N Y, $10; Patapsco Female Institute, Christmas offering for Nashotah, per Rev W H Clark, $18; Christmas offering, from H S H, $5; do, from a class in S S of St James's ch, Goshen, N Y, $3; St John's ch, Louisa co, Va, per Rev J Earnest, $21; Christmas offering of S S of St Bartholomew's ch, N Y, half, $4; offering of St Mark's ch in the Bowery, N Y, per Rev Dr Anthon, for Mo, $20; Ark, $24 65—$44 65; Trinity ch, Rutland, Vt, half, $11 50; monthly offerings of Christ ch, Norwich, Ct, per Rev W F Morgan, rector, $75; from E, Dorchester co, Md, per the Editors of the Episcopal Recorder, half, $5. Total, $873 14.

Thomas N. Stanford, Treasurer,
Dec. 30, 1845. 139 Broadway, New York.

Foreign Missions.—Since his report of December 23d, the Treasurer acknowledges the receipt of the following amounts:

From St Luke's ch, Rochester, W N Y, per David Hoyt, Esq, $53 50; through J Loney, Esq, R A, S school, Ch of the Ascension, Baltimore, for China, $15 35; St Paul's ch, do, for Church at Matagorda, $52 72; do, for foreign missions, $8 86; Christ ch, Hartford, Ct, morning coll, $48 29; through Rev C Goodrich, St Paul's ch, New Orleans, Mr Thomas Slro, for education, China, $25; do, F R Southmayd, do, $25—$50; C, per W A Spencer, Esq, $500; St Peter's ch, Baltimore, per Rev Mr Atkinson, $125; Miss Turner, N Y, $10; a lady, per Rev Dr Cutler, $5; cash, per do, 50 cts; Christmas offering, from a member of St George's ch, per Rev Dr Tyng, $10; J S R, Ch of the Ascension, education, China, $25; S school, St Bartholomew's ch, $4; Trinity ch, Rutland, Vt, half, $11 50; St Mark's ch in the Bowery, for Mr Miles, $5; Greek mission, $1; Africa, $1; China, $8 62; S school, do, for education Henry Anthon, China, $15 08—$30 70; collection at Missionary meeting, St Bartholomew's ch, 21st inst, $796 09; a member of St George's ch, to be added to collection of St Bartholomew's ch, $5; through the Editors of the Episcopal Recorder, Philadelphia, E, half, $5. Total, $1756 51.

J. Smyth Rogers, Treasurer,
New York, Dec. 30, 1845. 69 Wall-st.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

Offerings of Christ ch, Poughkeepsie, Rev Homer Wheaton, $40; John Noble, Esq, donation, $5; R S, donation, $1; Rev S H Turner, $4; B A Mumford, $2; H H Stevens, $2; S G Raymond, $2; Mrs J Ruthven, $3; Mrs D Baker, $2—annual subscribers. Mrs J I Mumford, donation, $3; from Ch of Epiphany, towards constituting the Rev Lot Jones, a life member, $18; J W Hayes, annual subscriber, $3 50. Total amount, $85 50.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street
New York, Dec. 30, 1845.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

From John Noble, Esq, donation, $5; B A Mumford, $1; H H Stevens, $1; S G Raymond, $1; Mrs D Baker, $1; Rev Lot Jones, $2; A T Anderson, $1—annual subscribers. Mrs J I Mumford, donation, $3. Total amount, $15.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, Dec. 30, 1845.

Missionary Committee of the Diocese of New York. The Treasurer has received since report of 17th inst., the following contributions, viz:—

From Emmanuel ch, Brooklyn, Rev Francis Vinton, (for missions east end L I,) $30; St Stephen's ch, N Y, Rev J H Price, (monthly offerings,) $25; "a friend to N Y Diocesan Missions," $5; collection in St Paul's chapel, N Y, 28th inst, sermon by Rev Dr Seabury, $84 34; John Noble, Esq, donation, $10. Total amount, $154 34.

C. N. S. Rowland, Treasurer,
Dec. 31, 1845. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 17th inst, viz:—

From Ch of the Ascension, New York, Rev G T Bedell, $206 05; St Mark's ch, New York, Rev Dr Anthon, $82 40; St Luke's ch, Brooklyn, Rev J W Diller, $14; Church of the Holy Cross, Troy, Rev J J Tucker, $11; Grace ch, New York, Rev Dr Taylor, $150; Trinity ch, New Rochelle, Rev Dr Coit, $17 91. Total amount, $481 36.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
Dec. 31, 1845. 55 Waterstreet.

☞ The subscriber, as rector of St. Paul's Church, Lower Sandusky, and missionary, would gratefully acknowledge the receipt of five dollars worth of books for a parish library, the gift of "A Sunday School Teacher in All Saints' Church, N. Y.," through the Rev. Dr. Seabury, in February last.

Also, a donation through D. Dana, jun. Agent, of several library books and periodicals for the Sunday school.

The donors of the above are assured their gifts were indeed opportune, and have been duly appropriated, the congregation and Sunday school both being in a flourishing condition. Library books, however, are still much wanted, especially in the latter. The want of these things are deeply felt by Western missionaries of small means and meagre private libraries.

H. Hollis.
Lower Sandusky, Dec. 23, 1845.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From T K, $5; by J A Sparks, Esq, from Joseph Battin, Esq, 53 pair Hose.

Lot Jones, 77 Second Avenue.
New York, Dec. 31, 1845.

N. B. Further donations for the same object are greatly needed, and will be thankfully received.—They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with S. S. Wilcox, office of the Protestant Churchman, 150 Fulton street.

CHURCHMAN'S LIBRARY.

THIS work is intended to supply a want long felt and lamented in our Communion—that of a republication, in a cheap, and, at the same time, neat and convenient form, of many valuable English works, which, on account of the high prices of the imported copies, are kept out of the reach of thousands, in moderate circumstances, who yet are longing for them, and feel the need of the information they contain. Of some such, the Publisher has already received the thanks, and he doubts not he shall of many more, for the opportunity thus afforded them of supplying this want; and although he does not profess to have undertaken the work without a view to pecuniary advantage, yet he feels sure, that if he himself shall derive any benefit from it in this way, it can only be by conferring a higher benefit upon others.

No right thinking man can see without dismay the floods of moral poison pouring forth daily from portions of the press, with fearful rapidity; nor feel indifferent to any means that may be proposed for neutralizing the deadly influence. It is by offering to the mental appetite aliment more wholesome, furnished through the same powerful engine, the press, that the hope is entertained of contributing, by God's blessing, to the prevention of evil habits of mind, or, if formed, to the restoration of a healthier tone.

There are many with whom the inducement held out by this work, as a saving of money, will not avail much, as they are able to purchase any book they may need, in any shape, regardless of cost, but who yet may feel disposed to patronize it on account of its objects; thereby securing its continuance for the benefit of others not so favorably circumstanced. It will be obvious to every one acquainted with such matters, that, for the style in which it is got up, the price of the work is very low; and that it can only succeed by having a large subscription list. The Publisher enters upon the undertaking, cheered by good wishes from all quarters where he has presented the work, and confidently relying upon the Episcopal community for support.

☞ Clergymen and others, who may approve of the work, are respectfully solicited to act as agents. It will be seen by reference to the Prospectus, that six copies will be sent to one address for ten dollars *paid in advance.* J. A. SPARKS,
January, 1846. 161 Fulton street, New York.

STANFORD & SWORDS, No. 139 Broadway, have just received and offer for sale the following Valuable Works, suited to the Season, at the rates affixed:—

Bunyan's Pilgrim's Progress, Virtue's splendid illustrated edition, royal 8vo $4 50
Bunyan's Holy War, same style 3 50
Doddridge's Family Expositor, 6 vs., with beautiful engravings by Virtue 12 00
N. B.—Sells in London for double.
Whole Works of the Rev. John Newton, same publisher and style, royal 8vo 5 00
Whole Works of Robert Burns, a most splendid volume, royal 8vo., plates 5 00
Rev. Charles Simeon's entire Works, edited by the Rev. T. Hartwell Horne, new edit., 21vs 45 00
Scenes in the Life of the Saviour, by the Poets and Painters; splendid plates 3 00
Jerusalem and its Environs, with numerous illustrations, by Bartlett 3 00
Leaflets of Memory, an Annual for 1846, edited by Dr. Coates, royal 8vo 5 00
Sacred Music, an elegant and valuable volume, by the Organist of Westminster Abbey 2 50
Book of the Poets of the Nineteenth Century, very elegant 5 00
Nature's Gems, or American Wild Flowers, 8vo 6 00
Dr. Stebbing's Splendid Edition of Josephus, royal 8vo., numerous plates 6 50
Complete Poetical Works of William Wordsworth, edited by Prof. Reed, royal 8vo 3 50
Do. do. of Samuel Rogers, elegantly illustrated 3 00
Do. do. of James Montgomery, 2 vols. 8vo., beautifully illustrated 3 00
Also other works in elegant and plain bindings.

CHURCHMAN'S LIBRARY.—The 12th No. of the 2d volume, for December 1845, of this periodical is now out, containing in part the Life of Thomas Wilson, D. D., late Lord Bishop of Sodor and Man. By the Rev. Hugh Stowell, Rector of Ballaugh, Isle of Man.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 25 John st.
New York, Dec. 24, 1845.

COMMUNION PLATE.

THE subscribers have imported from one of the first manufacturers in England Communion setts of heavy Silver double plate, of ample size for a large congregation, which they offer for sale at $37 50 per sett, of five pieces.

Also, small Communion vessels for its administration to the sick. Price $5 50 in case.

STANFORD & SWORDS,
Jan. 3. 139 Broadway.

THE CHURCHMAN'S LIBRARY, VOL. III.

THE subscriber having purchased the above work of Mr. J. R. Dunham, will continue its publication on the same terms and on the same principles as it has been published for the last two years, and which has given such universal satisfaction. The Publisher will have the valuable services of the Rev. J. Murray Forbes, Rev. B. I. Haight, and the Rev. S. L. Southard, as advisers; and the work will be conducted under the control and with the approbation of the Right Rev. Bishops Doane, of New Jersey, and McCoskry, of Michigan. With this guarantee for the sound and judicious principles of the work, the publisher solicits not only the continued, but increased patronage of Churchmen.

JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton-street.

CHURCHMAN'S LIBRARY.

THE subscriber having disposed of this publication to Mr. James A. Sparks, in taking leave of the Church as a publisher, respectfully solicits for his successor a continuance of the patronage and kindness hitherto extended to himself. The "Library" was undertaken with other than mere pecuniary views, although these were not disregarded; and the high character of the Prelates and other Clergy of the Church by whom the work is so highly commended, is a sure guarantee of its excellence; while the superior facilities possessed by Mr. Sparks in having an extensive correspondence, will enable him more fully than the undersigned could do, to carry out the main design of the enterprise, which was to disseminate widely, the most sterling works of the Church, at a price greatly lower than has been usual in books of this class. Mr. Sparks can furnish the 1st and 2d volumes, either in numbers or bound. J. R. DUNHAM.
New-York, Dec. 27, 1845.

Just published

THE beautiful Contralto Song from the Oratorio of the Messiah—"He was despised and rejected," &c. JAMES A. SPARKS,
Dec. 27. 161 Fulton st., up stairs.

NO. II.—BISHOP HORNE'S COMPLETE WORKS. No. II. of the reprint of the Complete Works of the Rt. Rev. George Horne, D. D., is now ready. Price 25 cents. No. III. will be issued punctually on the 1st of January next, and will contain a portrait of the Bishop, executed on steel in the best style of the art. H. M. ONDERDONK & CO.
Dec. 27—2t 25 John street.

CHURCHMAN'S BOOKSTORE.
JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

Sermons on Duties of Daily Life, by Frances E. Paget, M.A., Rector of Elford. pp. 398. Price $1.
Devotions for the Sick Room, and for Times of Trouble; with alterations and additions by the Rev. Wm. Berrian, D.D.

For the Churchman.

The following lines are a free translation of a few stanzas from the Leider of Gerhard Tersteegen, "Kindliches Gemuthe." Tersteegen was a German silk-weaver, ob. A. D. 1769.

A trustful little child that loves
And leaves all to his Father's care,
That all his Father's deeds approves,
Nor once to grieve or murmur dare.
Such, Saviour, let me ever be—
Such, my relation unto Thee.

Make me a gentle little child,
Who knows but one on earth to love,
And who amid the deserts wild,
Dare not without his Father move.
But clasping close the outstretched hand,
Treads firmly on the shifting sand.

Oh! treat me as a wearied child,
And let me lie upon Thy breast,
And with Thy voice of love beguil'd,
Forget the foes that would molest.
With gentlest voice, O lull each fear!
With kindest hand, O dry each tear!

Thus Jesus, Saviour, let me be
Not only child-like in my will,
But Thine own child—a child of Thee,
Whose love alone my breast can fill.
And if Thy child—Thine heir at last,
When earth, and grief, and care are past.

From the English Churchman.

Lincoln:

St. James's Church, Woolsthorpe, near Belvoir.

Last week we had the pleasure of recording the solemn consecration of St. Saviour's, Leeds; and it becomes our duty to describe a somewhat humbler, though scarcely less gratifying ceremony. We allude to the laying of the first stone of the new parish church at Woolsthorpe, dedicated to the holy apostle and martyr, St. James the Great, which was performed yesterday (Thursday) week, by the Lady Adeliza Manners, daughter of the Duke of Rutland.

The parish of Woolsthorpe contains a population of about 700 souls, and is picturesquely situated in the valley on the east of his Grace's princely castle at Belvoir. Before the Puritans, headed by that arch-rebel and wholesale dealer in sacrilege, Cromwell, were permitted to over-run the country like a desolating tempest, it possessed a parish church dedicated to St. James, and at the other end of the village a chapel of ease, named after St. Mary; the former, however, was destroyed in those unhappy times, and was never rebuilt. A portion of the tower and west front still remains; it is in the Norman style, and was probably erected in the eleventh century. In the churchyard, which is still the only place of sepulture, a curious custom is noticeable, namely, that all the graves are on the south side of the sacred ruins, the north being reserved for the burial of suicides. St. Mary's chapel, which, from drawings yet extant, appears to have been erected about the same period as the mother church, was rebuilt in 1791, in the nondescript style prevalent upon the decadence of Christian art which succeeded to the Reformation. The orientation was also changed from due east to a slight inclination to the south. It contained accommodation for about 220 persons, of whom nearly 100 were contained in galleries. Indeed, were the altar and font absent, it would have been difficult for a person to say whether it was a church or a conventicle. The rector, the Rev. Philip Hall Palmer, had long felt the lack of decent provision for the performance of Divine service; and at last, through the liberality of the parish, the noble residents at the castle, and other piously disposed persons, his wishes for a church worthy of the name promise speedily to be realized. A set of plans for a new church, capable of holding 500 persons, have been furnished by Mr. George Gordon Place, of this town, architect; and in a few months a new edifice will arise, which, for correctness of detail, elegance of outline, and ecclesiastical keeping, has yet been surpassed by few modern efforts.

We add the address of Lord John Manners on the occasion above alluded to:—

The unavoidable absence of the Venerable the Archdeacon, and that of my brother, have imposed upon me the weighty task of saying something that may supply, however inadequately, the place of an address on this solemn and most gratifying occasion. Let me, in the first place, express on behalf of the parishioners of Woolsthorpe, our thanks to those clergy and laity who have come from other, and some from distant parishes, to witness this ceremony, and to wish our work God speed. They, I know, do not require our thanks; but we cannot, on that account, consent to withhold them. But their presence, while it gratifies, does not altogether surprise me; for surely no rural ceremony, unless the consecration, can be so moving, so pleasing, as this which has brought us here together this day. We are come, not to inaugurate some great commercial speculation—not to celebrate some terrible victory—not to feast with the wealthy and the powerful of the earth—not to raise a costly palace for prince or noble—but with uncovered heads, and trembling, albeit rejoicing, hearts to ask God's blessing on the temple we propose to raise to His glory, and for the good of countless souls:

Be this the chosen site; the virgin sod,
Moistened from age to age by dewy eve,
Shall disappear, and grateful earth receive
The corner-stone from hands that build to God.

Let me venture to call your attention away from the corner-stone that lies there in its appointed place, to the structure which we humbly hope another year may see raised above it; and let us glance at its various great and holy uses and objects, which render this, its commencement, such an epoch in the annals of this quiet village. When I think of those objects and those uses, I marvel not that rich and poor, high and low, are in attendance here to-day; strange would it be were it otherwise. The "tapering spire that points the way to heaven" has directed us to the church; let us enter by the south porch: the font is there to

. . . . provide a timely shower,
Whose virtue changes to a Christian flower,
A growth from nature's sinful bed of weeds!

At that font the infant of the poorest peasant, the child of the humblest mechanic is gifted with a gift, the costliest that can be bestowed upon a monarch, and costlier, far costlier than a monarch can bestow: in the simple, though majestic words of the catechism, by holy baptism the child is granted a death unto sin, and a new birth unto righteousness! Passing by the font we see the fair accommodation that nave and aisle afford to the congregation of kneeling worshippers: the poor and humble are not here driven into corners and odd places, but, mindful of our Lord's commendation of poverty, and of St. James's injunction not to respect persons in religious assemblies, the poor and helpless have their rights respected, and the great and glorious tidings of the Gospel are fully and ungrudgingly proclaimed to them. In obedience to the command contained in the baptismal service, the parents and sponsors of the little Christian have diligently taught him the Church Catechism; and I know no more pleasing sight than on Sunday afternoons to see the little array of Christian scholars drawn up before the congregation, to give evidence to the minister and before them, of their proficiency in that highest of all learning. And thus is the happy chain preserved with which the Christian Church from the cradle to the grave binds its members. First Baptism, then Catechising, then Confirmation. This church, perhaps, may never be the scene of that holy ministration; but well would it be did the number of our bishops allow many more churches to have that ceremony performed in them than has been customary hitherto. Being thus led step by step from the font to the altar-rails, and having in Confirmation taken upon his conscious-self that baptismal vow, the solemn chancel, with its fair and modest communion table, admits the growing Christian to his highest privilege. We have seen that the preparation for this great event has been careful and continuous—by catechism and by sermons, and by the gentle influence of public worship, and by hearing the word of God, have heart and mind been attuned to that glorious music, and made a worthy recipient of that heavenly feast. Great, unspeakably great are these blessings which the Church would thus confer on all her children; but is there one important event in life that she does not offer to consecrate and endear by her gentle ministrations? The marriage vow, unless that has been blessed from the altar-steps—unless the plighted faith has been ratified in the presence of God and His holy Angels, how miserable is the married home—how cheerless the father's hearth! And when the fond mother, weak from her maternal throes, bends her feeble steps once more to the church, there she is provided with her offering of praise and thanks to her Almighty Deliverer. In sickness, or in recovered health, in sorrow, or triumphant joy—in the Church can the full heart find the proper means of unburdening itself, and there lose a sense of self in the common supplications of the faithful. And when all is over—when Baptism, and Confirmation, and Holy Communion, and prayer and praise have all ceased—when the church floor is no longer pressed by the accustomed knee—when the wife is a widow, and the children fatherless—still to the grave attend the consolations of the Church, and its sting is done away by that sublime ritual!

These are the purposes—these the objects for which this stone is placed here to-day; and say, has this world nobler objects to offer to our ambition, for which to demand our zeal? There is trouble on the earth, and wise and prudent people in this island of ours are perplexed with the signs of the times, and fearful of a collision between rich and poor—between those who fare sumptuously every day in palaces and purple, and those who know not where to lay their heads, or to obtain a daily meal. Politicians are in alarm; and no scheme is too wild, nor proposition too new to be caught at by them; and yet, if the slight sketch I have presumed to draw is correct—if the anticipation I am bold enough to entertain of this church, be not all unreal, methinks every new church that is built offers the strongest guarantee for the peace of the country, for every such church is a palace for the poor, and a banqueting-house for the hungry. The machicolated castle, the stately hall, the substantial merchant's dwelling—all the splendor and the glory, the carving and the gilding, the feasts and the magnificence cence—all these things are not for the poor man: in them he has no part—his eye is unrejoiced, his ear unpleased, his heart uninfluenced by them. But every additional splendor that is lavished on the house of God, in that he has his ample share; that he can leave as a heritage to his children; that is his while living—theirs when dead. The "burning flood of gem-like hue," the many colored windows, the fretted roof, the noble columns, the tapering spire—all are his; and so are the sublime services and priceless consolations to which they minister. His lot may be lowly, his fare hard, his clothing scanty, but in the Church he learns his Christian privileges, and feels their deep reality. When he enters the church-porch a vague sensation comes over him, and the dim dreams of childhood's Heaven come back upon his memory. The more perfect the art with which the church is built and adorned, the greater sway, perhaps, will such feelings possess; and hence, even apart from the consideration that nothing can be too costly for God's service, I rejoice at every instance of magnificent church-building or restoration. Some, it is true, who think no expense sinful that is lavished on themselves, their houses, their furniture, or equipage, are ready on such occasions to cry, "To what purpose was this waste?" I answer with the princely-hearted vicar of Leeds, in whose almost metropolitan town this week has been consecrated a church unrivalled in modern times for beauty and splendor, "Let the poor man give the answer: 'For the glory of our good God, and the comfort of God's poor.'" But I am happy in thinking that here such cavils and such harsh judgments will not be heard; and if the funds at our disposal permit, we may venture to make that house, in which we trust the Lord will be pleased to dwell, as little unworthy of Him as our poor abilities will allow us to do. Small, indeed, and miserable, will be our costliest offerings; but I bear this parish witness that it has done what it could; the vestry-rate and the widow's mite have been offered with no grudging spirit; and now we have but to pray that God will be pleased to accept them, and to bless this work which we now inaugurate. The parishioners of Woolsthorpe need no fresh incitements from me to liberality. On those who have come from other parishes, and have not yet subscribed, I may perhaps be allowed to hope that some of the remarks a layman has thus ventured to make on this cheering solemnity, may not have been altogether thrown away, but that they have touched a sympathetic chord in their hearts. Let us all lay this great truth to heart, that it is the parish church, and the parish priest, and the parish festival, that can alone knit together the different classes of our over-wealthy commonwealth; and that no expense can be called useless which goes to impart beauty and splendor to the church, power of doing good to the priest, or Christian merriment to the festival. My sister, then, has laid this first stone, conscious and happy in the belief that from and in, and around the future Church of St. James, will flow lasting streams of health and happiness to the inhabitants of this village—that the church will be to after generations the centre of all that is honorable, and joyous in this working life, and immortal and blessed in heaven above. She has laid it with no fears, save those that follow from a sense of our unworthiness—no regrets, save at the humility of the offering—and with a humble, hearty prayer, that the work begun this day may be finished to God's glory, and the happiness of his servants."

The dreams of ambition are ever most brilliant when the outlines of the vision are uncertain and confused; and the first moment which secures the undoubted possession of a long coveted prize, does much to divest it of the dazzling splendor with which the mingled lights cast on it by hope and fear had previously arrayed it.—*Bowden.*

Antiquarian Discovery.

LEWES, Oct. 28.—The usually quiet town of Lewes this day has been thrown into considerable excitement in consequence of a most unexpected discovery in that part of the Priory grounds on which the workmen are engaged in the necessary excavations for the Brighton, Lewes, and Hastings Railroad. In digging close by, in fact amidst, the ruins of the old Priory, the workmen hit upon a hard substance, which on closer inspection proved to be a leaden box, surrounded by a few square Caen stones. After clearing away the soil it was carefully removed, and turned out to be a cist, in which were human bones. Further examination led to a still more important discovery that it contained the remains of Gundreda, daughter of William the Conqueror, the name Gundradu, as it is spelt, being cut in upon its lid. The size of the cist is about a yard in length, a foot in width, and nine inches in depth. The lid, sides, and ends are in excellent preservation, but the bottom is destroyed, an effect apparently produced by the bones, for where they laid there the lead is, as it were, corroded away. The lead is ornamented by being cast in beaded compartments of the lozenge form, five inches by three, and the lid fits on, or rather laps over the sides. Shortly after this curious and interesting relict had been found, the workmen hit upon a second cist, precisely similar, in form, shape, character, and material; being, however, slightly longer. The bottom was eaten away in the same manner as that of its companion, and on the lid was inscribed the word Willelm, with an abbreviation for the us, an old but usual way of writing Gulielmus. This our antiquaries readily interpret into the name of William de Warren, by this means establishing the fact that these cists contained the remains of Gundreda and her lord, William de Warren, the first Earl of Warren, and Surrey, and founder of the monastery. Ancient records prove that Gundreda died in 1085, and William de Warren in 1088, and that both were interred in the Chapter-house of Lewes Priory, the latter being, as is stated, "buried in the Chapter-house, in a tomb adjoining that in which his Countess Gundreda was laid." Since this morning two skeletons have been found, as also the remains of an ecclesiastic. The latter were laid in no coffin, but merely in a grave, the sides, ends, and top of which were formed of Caen stone, the bottom being strewed with coarse sea-gravel, two inches in depth. The figure was in the usual form, the hands being crossed over the breast. The body had been buried in its clothes, shoes, &c., which were still, though greatly decomposed, perfectly distinguishable—the leather of the shoes especially so, while the cowl, drawn over the face, was also apparent. These discoveries have naturally excited the greatest curiosity, and crowds have been to visit these interesting relics throughout the day. The cists, with their contents, and the remains of the ecclesiastic have been removed to the old entrance in Southover Church, where they will be for the present kept for public inspection.—*Surrey Gazette.*

The holy Apostle St. Paul, good children, in the tenth chapter of his Epistle to the Romans, writeth on this fashion; "Whosoever shall call upon the name of the Lord shall be saved. But how shall they call on him on whom they believe not?—How shall they believe on him of whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent?—By the which words, St. Paul doth evidently declare unto us two lessons.

The first is; that it is necessary to our salvation to have preachers and ministers of God's most Holy Word to instruct us in the true faith and knowledge of God.

The second is; that preachers must not run to this high honor before they be called thereto; but they must be ordained and appointed to this office, and sent to us by God. For it is not possible to be sacred, or to please God, without faith: and no man can truly believe in God by his own wit (for ourselves we know not what we should believe) but we must needs hear God's Word taught us by others.

Again, the teachers except they be called and sent, cannot fruitfully teach. For the seed of God's Word doth never bring forth fruit, unless the Lord of the harvest do give increase, and by his Holy Spirit do work with the sower. But God doth not work with the preacher whom he hath not sent, as St. Paul saith.

"How shall they preach if they be not sent?" Wherefore it is requisite that preachers should be called and sent of God; and they must preach according to the authority and commission of God, granted unto them, whereby they may strengthen man's belief, and assure their consciences that God hath commanded them to preach after this or that fashion. Wherefore, good children, to the intent you may steadfastly believe all things which God by his ministers doth teach, and promise unto you, and so be saved by your faith, learn diligently, I pray you, by what words our Lord Jesus Christ gave this commission to his ministers, and rehearse them here, word for word, that so you may print them in your memories and recite them the better when you come home. The words of Christ be these:—

"Our Lord Jesus Christ breathed on his Apostles, and said, Receive the Holy Ghost: whose sins ye forgive they are forgiven unto them, and whose sins you reserve, they are reserved."

Now, good children, that you may the better understand these words of our Saviour Christ, you shall know that our Lord Jesus Christ, when he began to preach, he did call and choose his twelve Apostles; and afterwards, besides those twelve, he sent forth three score and ten disciples, and gave them authority to preach the Gospel. And a little before his death and passion he made his prayer to his heavenly Father for them, and for all those that should believe through their preaching as it is declared in the Gospel of St. John. Now it is not to be doubted but that Christ's prayer was heard of his heavenly Father; wherefore, it followeth, that as many as believed the preaching of Christ's disciples were as surely saved as if they had heard and believed Christ himself. And after Christ's ascension the Apostles gave authority to other godly and holy men to minister God's Word, and chiefly in those places where there were Christian men already which lacked preachers, and the Apostles themselves could no longer abide with them: for the Apostles did walk abroad into divers parts of the world, and did study to plant the Gospel in many places. Wherefore, where they found godly men, and meet to preach God's Word, they laid their hands upon them, and gave them the Holy Ghost, as they themselves received of Christ the same Holy Ghost to execute this office.

And they that were so ordained, were indeed, and also were called, the ministers of God, as the Apostles themselves were, as Paul saith unto Timothy. And so the ministration of God's Word in all the Churches Apostolical was as certainly known as in our chronicles we find the succession of our English Kings, and one can no more be denied than the other. The conclusion from these premises I give you in the words of St. Cyprian: "Cogitent diaconi quod Apostolos, id est episcopos Dominus ipse digerit;—Let the ministers know, that Apostles, that is, the bishops were chosen by our blessed Lord himself:" and this was so evident and so believed, that St. Austin affirms it with a "nemo ignorat." "No man is so ignorant" but he knows this, that our blessed Lord appointed Bishops over Churches.

Indeed the gnostics spake evil of this order; for they are noted by three Apostles, St. Paul, St. Peter, and St. Jude, to be "despisers of governments and to speak evil of dignities;" and what government it was they did so despise, we may understand by the words of Saint Jude, they were "in the contradiction or gainsaying of Korah," who with his company rose up against Aaron the high priest; and excepting these, who were the vilest of men, no man within the first three hundred years after Christ, opposed Episcopacy. But when Constantine received the Church into his arms, he found it universally governed by bishops, and therefore no wise or good man professing to be a Christian, that is to believe the holy Catholic Church, can be content to quit the Apostolical government, (that by which the whole family of God was fed, and taught, and ruled) and beget to himself new Fathers, and new Apostles, who, by wanting succession from the Apostles of our Lord, have no ecclesiastical and derivative communion with these fountains of our Saviour.

If ever Vincentius Lirinensis's rule could be used in any question, it is this: Quod semper quod ubique quod ab omnibus, that bishops are the successors of the Apostles in this stewardship, and that they did always rule the family, was taught and acknowledged "always, and everywhere, and by all men" that were of the Church of God: and if these evidences be not sufficient to convince modest and sober persons in this question, we shall find our faith to fail in many other articles, of which we yet are very confident: for the observation of the Lord's day, the consecration of the holy Eucharist by priests, the baptizing infants, the communicating of women, and the very canon of the Scripture itself rely upon the same probation; and therefore, the denying of articles thus proved, is a way, I do not say, to bring in all sects and heresies—that is but little—but a plain path and inlet to atheism and irreligion, for by this means it will not only be impossible to agree concerning the meaning of Scripture, but the Scripture itself, and all the records of religion, will become useless, and of no efficacy or persuasion. —*Cranmer.*

CANTUS ECCLESIÆ.

THE undersigned having made arrangements with the Publishers of the above admirable Church Music Book, are enabled to offer it to choirs on favorable terms. It contains a large number of Psalm and Hymn Tunes, Chants, Sentences, and Anthems, selected from the best standard compositions of Haydn, Handel, Mozart, Beethoven, Sarti, Sabbatini, Naumann, Rossini, Donizetti, &c. &c., together with many original compositions, written expressly for the work. It is more full and complete in chants than any other book of a similar kind published in the country, containing no less than FORTY-THREE different kinds. Directors of the Music in the different Churches are invited to call and examine.

HENRY M. ONDERDONK & CO.,
Dec. 27. 25 John street.

MAGNIFICENT BOOKS FOR PRESENTS.

A BOOK OF CHRISTMAS CAROLS, exquisitely illuminated; price—antique morocco $10, fancy style $6.
Moore's Irish Melodies, finely illustrated, $18.
Goldsmith's Poetical Works, beautifully illustrated, morocco $9, cloth $6 50.
The Illuminated Calendar and Diary; very rich, $14.
Murray's edition of Common Prayer, illuminated, morocco $18, vellum cloth, $14.
London Arts Union, prize annual, 48 plates, $12.
Martin's Illustrations of the Bible, folio morocco, $20.
Illustrations to Sir J. Froissart's Chronicles, $15.
Shakspeare's Works, large type, 36 illustrations, 7v Turkey morocco $35, calf $30.
Pictorial History of England, 10 vols., half moroc., $60
Brockendon's Italy, illustrated, folio $35.
Lane's Arabian Nights, 2,005 cuts, 3vs, moroc. $24.
Cabinet Gallery of Pictures, 2vs 8vo, morocco, $14.
Hall's British Ballads, beautifully illustrated mor. $10
Thomson's Seasons, exquisitely illustrated, mor. $9.
Campbell's Poetical Works, illustrated, mor. $8.
Milton's Poems, beautifully illustrated, 2v $12, 1v $7.
Cowper's Poems, do. 2vs, $11.
D'Oyle and Mant's Bible, new edit. 3vs, calf gilt, $20.
Reprint of the six original editions of the Book of Common Prayer, Black Letter, 6v fol. vellum, $100.

☞ The above are only a few of the items of the extensive and choice stock of Books in elegant bindings now for sale on reasonable terms. A Catalogue of which can be had on application. For sale by

D. APPLETON & CO. 200 Broadway.

D. A. & Co. respectfully invite attention to their new and beautiful editions of the Standard Book of Common Prayer, in five various sizes, with illustrations, by Overbeck; they may be had with varieties of binding, including rich silk velvet, with gold clasps and ornaments. Dec. 27.

VALUABLE STANDARD ENGLISH WORKS
In elegant bindings.—Just imported

JAS MONTGOMERY'S Poet. Works, 4v	$11 00
Fox's Book of Martyrs, 3vs,	16 00
Burnett's History of his Own Times, 2v	18 00
Burnett's History of the Reformation, 2v	21 00
Clarendon's History of the Rebellion, 2v	21 00
Palæographia Sacra Pictoria	30 00
The English Hexapla	23 00
Murray's Illuminated Prayer	14 00
Smyth's Evidences of Christianity	3 00
Translation of the Prophets, 5v	18 00
Patrick and Lowth's Bible, 5v	35 00
Walton's Works, 2v 12mo	8 00
Whole duty of Man	3 50
William's Cathedral	4 00
Sacred Hymns from German	1 50
Selous's Illustrations to Bunyan	6 00
Readings in Natural Theology	2 50
Romaine's Works	4 50
Bishop Warburton's Works, 12v	36 00
Obrien's Lawyer, his character, &c.	3 00
Pictorial Sunday Book	7 00
Letters of Eminent Persons	4 50
Macintosh's English Revolution, 2v	5 00
Herbert's Works, 2v	5 50
Hine's History of Missions	2 75
Illustrated Comment. of New Testament, 5v	20 00
Fuller's Holy War	2 75
Fuller's Good Thoughts	2 75
Fuller's Holy State	2 75
Feltham's Resolves	3 00

Imported and for sale by
WILEY & PUTNAM, 161 Broadway.

Where may be had gratis, a printed list of their extensive assortment of English Standard Works, all elegantly bound; or, it will be mailed to any address, on application post paid. Dec. 27.

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office. ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

BOOKS FOR THE HOLIDAYS.

THE CASTLE ON THE ROCK—royal 16mo., fine paper, with a beautiful engraving, fancy paper and fine muslin.

FIDELIS, The Soldier of the Prince of Peace, same size and style with the foregoing, with a beautiful engraving.

THE DARK RIVER, *an Allegory.* By the Rev. Edward Monro, with four beautiful engravings from original designs by Chapman.

For sale by DANIEL DANA, Jr.
Agent of Gen. Prot. Epis. S. S. Union,
December 13—4t 20 John street.

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

CHURCH BOOKS published by the subscriber may be had of the following persons:

G. G. Smith, St. Albans, Vt.; C. Stimpson, Boston, Mass.; H. S. Parsons, Hartford, Ct.; Croswell & Jewett, New Haven, Ct.; Dr. S. Lockwood, Stamford, Ct.; Young & Hartt, Troy, N. Y.; E. H. Pease, Albany, N. Y.; W. C. Little, Albany, N. Y.; W. R. & C. E. Peck, Buffalo, N. Y.; J Tiffany, Utica, N. Y.; Arnold & Grubb, Poughkeepsie, N. Y.; George & Wayne, Philadelphia, Penn.; H. Hooker, Philadelphia, Penn.; H. Colburn, Baltimore, Md.; Joseph Gill, Richmond, Va.; A. E. Miller, Charleston, S. C.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
opposite St. Paul's.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,
Aug. 9. 83 Anthony st., next door to Broadway.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 449 Broadway.

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 161 Fulton street, New York, (up stairs,) has published and for sale,

Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cts.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cts.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis.

Journals of the General Conventions, House of Bishops and House of Clerical and Lay Deputies, with an Appendix, containing the Constitution and Canons, a List of the Clergy, questions addressed to the Professors of the General Theological Seminary by the Bishops as Visitors, answers to the same, &c. &c., together with much statistical information in relation to the Church. pp. 320. Price 50 cents.

MANNING'S SERMONS.—Twenty-six Parish Sermons, by Rev. H. E. Manning. Price bds. 62½ cts.

Bowden's Life and Pontificate of Gregory VII. 306 pp., royal octavo, bds. $1 50.

For sale by J. A. Sparks, 161 Fulton street; Stanford & Swords, Broadway; H. M. Onderdonk & Co. John street; D. Dana, jr., 20 John street; C. Shepherd 191 Broadway. Nov. 29.

James A. Sparks, No. 161 Fulton st., New York,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D.D., Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50.

TO CLERGYMEN AND OTHERS.

BOOKBINDING.—The subscriber respectfully informs his friends and patrons that he continues to carry on the above business in all its various branches, and respectfully solicits a continuance of their many favors; and also to assure them that all orders will be carefully and punctually attended to, with the utmost despatch and neatness, on the lowest possible terms.

He would refer Clergymen and others to the following gentlemen, by whom he has been heretofore patronized, Messrs. Stanford & Swords, Rev. S. Seabury, D. D., Rev. H. Anthon, D. D., Rev. J. H. Price, Rev. T. H. Taylor, D. D., Rev. M. Marcus, Rev. P. B. Irving, Rev. E. Y. Higbee, D. D., and J. S. Rogers, Esq. WILLIAM ASHKETTLE,
Nov. 15. 60 William street.

MUSIC SUITABLE FOR CHRISTMAS.

THE subscriber has just published two pieces of beautiful MUSIC suitable for Christmas.

One a Solo and Quartette—"There were Shepherds abiding in the Field," &c.; the other a Christmas Carol—"How grand and how bright that wonderful night," &c., arranged for four voices—both from the Cantata of the Christmas Bells, by C. E. Horn, Esq., with Piano and Organ accompaniment.

Choirs and parties, as well as the Trade, supplied on liberal terms.

J. A. SPARKS, 161 Fulton street.

J. A. S. intends to publish from time to time such rare and valuable pieces of sacred and Church music, from the old Masters and other sources as he may be able to obtain, and he solicits the patronage and counsel of such of his friends as feel an interest in the subject.

Pieces of music adapted to the design of the Publisher are respectfully solicited.

Just Published and for sale at this Office,

INTERPRETATIONS OF OLD TESTAMENT PROPHECIES QUOTED IN THE NEW.—By a celebrated English Divine.

This production is from one of the most gifted minds of the age, and has been read by many with great delight. Its Hermeneutical principles and Exegesis commend themselves to the good judgment of the candid reader. Its admirable development of the peculiarities of the Prophetic style and method is one of its excellences. No one can read it without being particularly struck with the richness and fulness of that much neglected portion of the word of God, the Prophecies, and without regretting that they form so small a portion of the instructions of the clergy to their people. The future destiny of that wonderful people "the seed of Abraham," and the important part they are yet to perform in the world's redemption as instruments in God's hand, is also shown to be one of the leading themes of Prophecy. To awaken an interest in their behalf and a desire for their spiritual welfare, is the object the publisher hopes to accomplish by the circulation of this volume.

The profits of the work are devoted to the support of the mission to the Jews. Price $1. First American edition. Oct. 25.

PUBLISHED AND FOR SALE BY

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York.

BOOKS OF INSTRUCTION.

Union Primer,	per hundred	$3 00
Prot. Epis. Sunday School Book, No. 1,	"	1 38
" " " No. 2,	"	1 75
" " " No. 3,	"	2 00
" " " No. 4,	"	5 00
Questions on the Sunday School Books,	"	5 00
Catechism No. 1, (Scripture Catechism,)	"	1 38
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 50
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	10 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	5 00
Lloyd's Catechism on the Evidences of the Bible,	"	3 00
Church Catechism,	"	1 25
First Truths,	"	2 50
Duty to God,	"	0 50
Church Primer,	"	1 38
Sunday School Liturgy and Psalms and Hymns, stiff covers	"	10 00
Manual of Short Prayers for Children	"	1 75
Harmony of the Creeds	"	2 25
Questions on the Book of Common Prayer,	"	2 25
Collects from the Prayer Book	"	2 00
Questions on the Collects, stiff covers,	"	10 00
Catechism on the Collects	"	25 00
Epistles and Gospels from the Prayer Book,	"	8 00
Questions on the Epistles and Gospels, parts 1 and 2, stiff covers	"	10 00
Bible Companion, Vol. 1, Old Testament,	"	20 00
" " Vol. 2, New "	"	22 00
Quest. on St. Matthew, part 1, stiff covers,	"	10 00
" " 2, "	"	9 00
" " 3, "	"	10 00
Questions on The Acts, 1, "	"	10 00
" " 2, "	"	9 00
" " 3, "	"	8 00
Easy Questions for a Little Child,	"	2 50
Beavens' Help to Catechising	"	10 00

☞ A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars. —LIBRARY BOOKS.—

The Protestant Episcopal Sunday School Library 81 vols. 18mo.—reduced price to poor schools, $12.

The same, bound in 151 volumes of various prices. Total, $21 83 nett.

The Children's Magazine, bound in 32 volumes of 144 pages each, price for the set, $6 63 nett.

The Juvenile Library, 6 vols. 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances, to DANIEL DANA, Agent,
Church Depository, 20 John street.
New York, April 6, 1844.

Agents for the Churchman.

Portsmouth, N H—Rev Charles Burroughs, D D and George M Marsh.
Burlington, Vt—N A Tucker, Esq.
Middlebury, Vt—Harmon A Sheldon.
Boston, Mass—Charles Stimpson.
Pawtucket, R I—David Le Favour.
St Albans, Vt—G G Smith.
New Haven, Ct—Croswell & Jewett, booksellers.
Hartford, Ct—Henry S Parsons.
Philadelphia, Pa—George & Wayne, bookseller.
Albany, N Y—W C Little, Esq., bookseller.
Catskill, N Y—Charles B Pinckney.
Schenectady, N Y—A A Van Voorst.
Troy, N Y—Young & Hartt.
West Troy, N Y—George H Lewis.
Lansingburgh, N Y—Alex. Walsh, Esq. (gratis.)
Poughkeepsie, N Y—E C Arnold.
Hudson, N Y—Milo B. Root.
Newburgh, N Y—William Purdy.
Auburn, N Y—Thomas C Miller.
Geneva, N Y—R S Doolittle.
Utica, N Y—Isaiah Tiffany.
Watertown, N Y—J F Hutchinson, Esq., P. M.
Unadilla, N Y—A B Watson.
Oswego, N Y—Henry Adriance.
Buffalo, N Y—W B & C E Peck, booksellers.
Fayetteville, N Y—D L Farnham, Esq.
Newcastle, Delaware—Hon. James Booth.
Baltimore, Md—H Colburn.
Chaptico, Md—J Biscoe, Post Office.
Princess Ann, Md—Wm W Johnston, Esq., P. M.
Alexandria, D C—Bell & Entwistle.
Norfolk, Va—George Rowland, Esq.
Richmond, Va—Joseph Gill.
Wilmington, N C—A A Brown, Esq.
Charleston, S C—A E Miller.
Augusta, Georgia—G McLaughlin.
Louisville, Ky—Solomon K Grant.
Lexington, Ky—William Iucho.
Marietta, Ohio—Arius Nye.
Cleveland, Ohio—Lewis Handerson.
Quincy, Illinois—Henry H Hoffman, Post Office.
Chicago, Illinois—John H Kenzie, Esq.
Jackson, Michigan—P E Demill, Esq.
Homer, Michigan—Rev E O Hodgkin.
St. Louis, Missouri—R P Williams.
Natchez, Miss—Brevoort Butler.
Mobile, Ala.—William Kerr, bookseller.
Halifax, N S—Joseph H Graham, bookseller.